Lacrymæ Eccleſiæ

ANGLICANÆ:

OR,

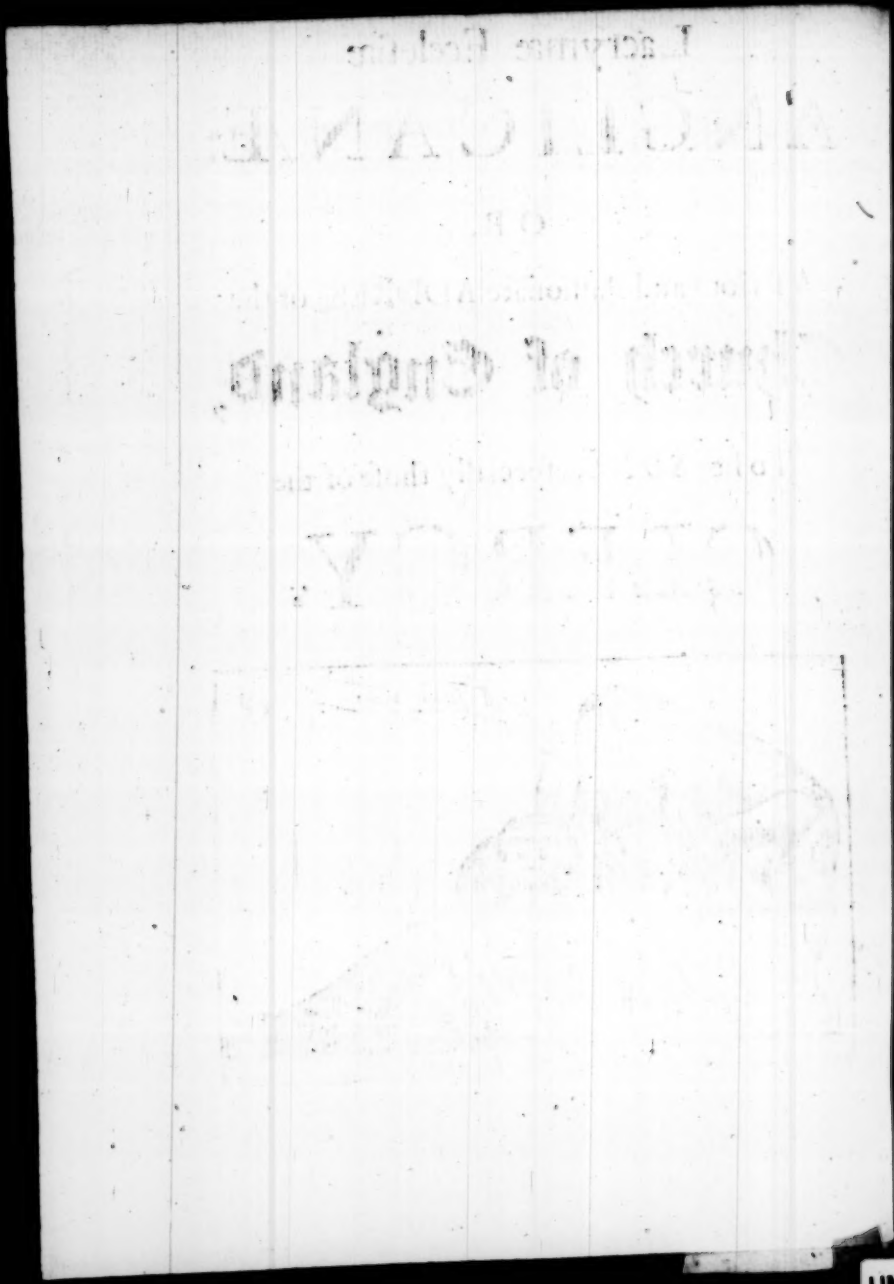
A ſerious and Paſſionate ADDRESS of the

Church of England,

To her *SONS*, eſpecially thoſe of the

CLERGY.

Printed in the Year, 1689.



TO THE

READER.

THE Church of England *ever since its Recovery from the Darkness of Popish ignorance and Superstition, has been no less the envy of* Rome, *then the Honour and Glory of all other* Reformed Churches: *for its* Constitutions *are Holy and Primitive, its* Liturgy *pious and devout, all her* Doctrines *consonant and agreeable to the word of God. She retains the Ancient* Creeds, *She Rejects all novel and superstitious Doctrines, that are neither to be found in, nor warranted by the Word of God: She retains the two Sacraments instituted by our* Saviour, *and rightly and duely administers them, and that whole and entire according to Primitive Institution, and that too, neither Superstitiously advancing them above the nature of Sacraments, nor yet prophanely, or irreverently, detracting from the Greatness and Holiness of their Mystical, and invisible significance.* Marvel not therefore Brethren if the World hate you, *for even our dear Redeemer was hated and scorned and shamefully put to Death, and shall the* Disciple *be above his* Master? *'Tis what our Saviour himself foretold,* they hate me, they will hate you also: *Now altho' it may be objected, that there are several scandalous and loose* Livers *among the* Clergy *of the* Church *of* England, *what then? does not the Church reprove such? Does it not correct such?*

And if they prove obſtinate and incorrigible, does ſhe not diſown ſuch? And 'tis no wonder that among ſuch a numerous Clergy there ſhould be ſome ill perſons; Our Saviour when preſent upon Earth in his humanity, was not without a Judas *among twelve, and no doubt it will be ſo in all numerous Aſſemblies, while the world endures. But this is matter of Compaſſion, not of ſcorn, they are Perſonal Blots, but does not injure the Conſtitutions or Doctrines of the Church. All theſe things are more amply and fully handled in the following Book, which was firſt Printed in 1663. and then humbly Dedicated to the King and his great Council the Parliament of* England; *and it having fallen into my hands of late, after a careful and delightful peruſal of it, I thought it not improper to Reprint in theſe times, and therefore recommended it to the Bookſeller as a uſeful piece, and ſo I do to thee* Reader,

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Farewel.

Lacrymæ Eccleſiæ ANGLICANÆ:

CHAP. I.

O All you that paſs by me, ſtand and ſee, *if there be any ſorrow like unto my ſorrow*; if it hath been done to any Reformed or Proteſtant Church under Heaven, as it is done unto me! O now my wounds were ready to be cloſed, my Ruines to be repaired, my Deſolations and Waſtes to be finiſhed; when the Barbarous was checked, the Licentious was reſtrained, the uſurpers were removed, the profeſſed Enemies of different Intereſts and Religion which perſecuted me, were ſubdued, and I ready to ſettle upon the Eternal Foundations of ſound Doctrine, of Primitive Government, of an holy and pure Worſhip, of a decent and comely order, to the amazement of the World, to the honour of Religion, to the glory of God, to the peace of the whole Earth, and for good will among men! behold! my Children are diſcontent, my Government is complained of, my Ordinances are neglected, my Miniſters are deſpiſed, my peace is diſturbed, and my ſafety endangered. *Hear, O Heavens, and give ear, O Earth!* What could I have done that I have not done? Have I not taught the truth of God ſincerelie, giving Milk to babes, and ſtronger meat to them that were able to bear it, and the Oracles of God to all in a Language they beſt underſtood? Have I concealed any part of Gods ſacred Counſel from you? Have I not ſet forth with all plainneſs and freedom the bleſſed fulneſs and excellencies of my Lord Jeſus Chriſt, in ſuch a manner and meaſure as I received from the Word and Spirit?

The Churches ſenſe other preach & ſuffering.

rit? Have I not adminiſtred all the Ordinances of God faithfully? have I not enjoyned and taught all vertue and all grace, carefully recommending to my Children *whatſoever things are good, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report*; every holy Duty, every neceſſary Rule; and every imitable Example; with all the Advantages of ſound Knowledge, powerful Preaching, which at once was able to inform the weak, to reclaim the moſt erroneous, to reform the moſt debauched, to ſatisfie the moſt curious, and to ſilence the moſt refractory? Have I not prepared with much ſtudy and induſtry, with many prayers and tears, with long education, and diligent care, Reverend Biſhops, Orderly Presbyters, able Miniſters, workmen that need not be aſhamed, duly ordained, and called after an uninterrupted and Catholick ſucceſſion through all Ages, agreeable to that original inſtitution which was from Jeſus Chriſt, the great High Prieſt, the true Prophet, the ſoveraign King of the Church, the chief preacher of righteouſneſſe, and Biſhop of our Souls? Have I not, I ſay, taken an holy care of a ſucceſſion of Miniſters about holy things, who might divide the Word aright by ſolid preaching, might wait upon God ſolemnly by a devout and diſcreet Praying, might convince Gain-ſayers by acute Diſputing, might inſtruct the world by exact Writing, might maintain peace and order by wiſe Governing, might reform the world by holy living? Hath it not been my care and endeavour to keep up the ſoundneſs, power and life of Chriſtian Religion? Have not I laboured that my good people might every where have what is neceſſary and wholeſome for their ſouls good, in devout Prayers, in holy Sacraments, in powerful Sermons; whereby I deſired (God knoweth) to preſerve wholſome and ſaving truth, to promote true holineſs, to ſet up an holy decency, to maintain the wholſome form and power of godlineſs, in truth peace, order and unity? Have not I held forth an holy Light, Rule, and Life, in the plain parts of Scripture every where read; in the Articles every where acknowledged, in the Creeds and Catechiſm every year explained, in the Liturgy conſtantly uſed, whereby poor

Her care.

poor ſouls had a plain, eaſie and ſure way to Heaven, through an unfeigned Faith, ſincere Repentance, a Catholick Charity, a devout humility, a good conſcience, and an holy obedience to God and man, according to the will of God, unto all well pleaſing? Do not I take care to inſtruct the ignorant diligently, to comfort the weak hearted tenderly, to raiſe up them that fall compaſſionately, to viſit thoſe that are ſick charitably, to relieve thoſe that want mercifully, to bury my dead that ſleep in Jeſus ſolemnly, to puniſh thoſe that do amiſſe ſeverely, to reſtore them that have gone aſtray pitifully, to inſtruct them that oppoſe themſelves meekly, to frame a way of Peace, Order, and Cummunion (in which Brethren might happily dwell together in unity) prudently, rationally and diſcreetly? O what failings of mine then have occaſioned theſe impatient murmers which I hear! What faults of mine have raiſed thoſe bitter reproaches which I bear? What enormities of mine have provoked thoſe imminent dangers which I fear? O why is it that ye who own my Saviour, who have ſubmitted to my Doctrine as your Rule, who have partaked of my Sacrament as your refreſhment and comfort; O why is it that ye hate and diſpiſe me, that ye ſtrip and wound me, that ye tear and mangle me, that ye impoveriſh and debaſe me, that ye make me a ſcorn, an abomination, an hiſſing and aſtoniſhment to all that ſee me, a deriſion and a mocking to my enemies round about me?

Alas, all men of weight and worth, for parts and piety, for judgement and ingenuity, for conſcience and integrity, for grace, learning and renown, know my innocency thus far, that as to the foundation of Faith and Rule of holineſs, I have only adhered to Gods bleſſed Word: as for the Circumſtances and Ceremonies of Religion, I uſe in them prudently and charitably that liberty and power which I ſuppoſe is allowed here for peace, order, and decency, by that bleſſed God who is not the Author of Confuſion, but of peace, as in all the Churches of the Saints. If we may believe the integrity of thoſe Reformers that ſetled this Church, whoſe learning, worth, and piety, hath been confirmed by the Teſtimony of ſo many wiſe and religious Princes, by the approbation of ſo many learned and reverend Convocations, by the applauſes of ſo many other reformd Churches:

Her Apologie for Conſtitution.

if we may believe the preaching living and dying of so many hundred excellent Bishops and Ministers, or the Prayers and proficiencies of so many thousand of godly Christians; or if we may believe the wonderful blessings and special graces of a merciful God, attesting the verity, integrity and sanctity of my Christian Constitution for many happy years: or if you will believe all men in *England*, who have by oaths and subscriptions, by Vows and Protestations resolved to maintain the Protestant Religion as it was established in the Church of *England*; who dispair any where to find the way of truth and peace, of holiness and happiness, but in the use of those holy means, and in the exercise of those divine graces which accompany salvation, within me professed and enjoyed. I know nothing excellent in any Church for outward policy, inward tranquilitie, and eternal felicity; nothing that was pious or peaceable, moral or vertuous, ritual or spiritual, orderly or comely, or any way conducing to truth and holiness, to grace or vertue, to the souls edification and comfort, which was not by me entertained with competent Maintenance, noble Encouragements, ingenuous Honours, peaceable Serenity, and munificent plenty; In which I flourished so many years by Gods goodness, and mans indulgence.

Alas, whatever I have done in the settlements of the Rites, Circumstances and Decencies of Religion, I have observed that modesty, wisdom and humility that became a Church of Christ, in discreetly and ingeniously complying with sober, primitive and venerable Antiquity in the Church, as far as it observed the Rules of Gods Word, and went not beyond the liberty allowed it in point of Order and Decency. O you are too knowing to be ignorant, and too ingenious to be insensible of your duty to God, and your respect to me; who was heretofore so much loved by my Children, applauded by my Friends, reverenced by my Neighbours, feared and envyed by mine Enemies for those spiritual Gifts, Ministerial, Devotional and Practical, which were evidently seen in me, those heavenly influences which people received from me, those gracious examples and frequent good works set forth by me, the blessed experiences men enjoyed with me, the charitable simplicities exercised by my members, the numerous Assemblies, the frequent

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Devotions, the reverent Attentions, the unanimous Communions, the well-grounded hopes, and unspeakable comforts which thousands enjoyed, both living and dying, in obedience to, and communion with me; which to impartial men were most impregnant evidences, and valid demonstrations of true Religion, and a true Church, setled by the joynt consent, and publick piety of a Christian Nation. He was a wise, holy, and reverend Son of my bosome, who said, *That in the greatest maturity of his Judgement, and integrity of his Conscience, when most redeemed from juvenile Fervours, popular Fallacies, vulgar Partialities, and secular Flatteries, he declared to the present Age and posterity, that since he was capable to move in so serious a search, and weighty a disquisition as that of Religion is; as his greatest design was through Gods grace to find out and persevere in such a profession of Christian Religion as hath most of truth and order, of power and peace, of holiness and solemnity, of divine verity and Catholick antiquity, of true charity and holy constancy: so he could not (apart from all prejudices and prepossessions) find in any other Church or Church-way, ancient or modern, either more of the good he desired, or less of the evil he would avoid, then he had a long time discerned, and upon a stricter scrutiny more and more in the frame and form, in the Constitution and Dispensation of the Church of* England. *No where,* saith he, *diviner Mysteries, no where sounder Doctrinals, holier Morals, warmer Devotionals, apter Rituals or comlier Ceremonials. All which together by a meet and happy concurrence of piety and prudence, brought forth such Spirituals and Graces, both in their Habits, Exercises and Comforts, as are the Quintessence and Life, the Soul and Seal of true Religion; those more immediate and special Influences of Gods holy Spirit upon the Soul, those joynt Operations of the blessed Trinity, for the Justification, Sanctification, and Salvation of a Sinner.*

She Justifieth her Government.

1. Can you blame my Government, that ancient and Catholick Government of godly Bishops; which is so agreeable to Right Reason, so suitable to the Principles of due Order and Policy among men, so consonant to Scripture-wisdom both in Rules and Patterns, so conforme to the Catholick and Primitive way of all Christian Churches throughout all Ages, and in all places of the world? Would you have me, against all charity, modesty, humility or equity, to fall

away from the Apostolical way of all Famous Churches and religious Christians? to cast off the ἔθος ἀρχαῖον, καὶ παράδοσιν, the βάδμον ἴδιον, *nec conciliis institutum, sed semper retentum, & non nisi authoritate Apostolica institutum*; the *Apostolici seminis traduces Episcopos*, that *universam successionem Episcoporum*; those *successiones ab initio decurrentium Episcoporum*; that *ordinem Episcoporum qui in Johannem stat Authorem*; that *toto orbe decretum.*) Shall I not enquire of the former Age, and prepare my self to the search of my Fathers? for I am but of Yesterday, and nothing. Shall not they teach me, and tell me, and utter words out of their hearts? Shall not I stand in the way, and ask for the old way, which is the good way, and walk therein?

Would you have me give offence to the whole Christian World, which either is or would be governed by Bishops, as the most Apostolick, Primitive, and Universal Way? Would you have me disown the right succession of the power Ministerial, conferred by Episcopal hands unto this day? Shall the Jewish Church have the Heads of their Tribes as Bishops and Rulers over their Brethren the Priests and Levites, and the Christian Church (in imitation of them, as in other particulars, so in this, have their Apostles, Evangelists, their Pastors and Teachers, without reproach, and may not I? O it is certain, that what is once well done, in a regular publick way, is ever after done as to the permanency of that vertue that is always in a great and good example. Shall I lay aside Primitive and right Episcopacy, which hath such grounds from Scripture, both as to the divine wisdom so ordering his Church among the Jews, as also by the example, Precept and Direction evident from our Lord Jesus Christ, and the holy Apostles in the New Testament, who preferred worthy persons for their Piety Zeal and holy Gravity, to exercise a Christian authority over Ministers and people for their souls good, which might consist with charity and humility, for the preservation of the Churches peace and purity in the best and primitive times; such grave persons as for their Age, were Fathers; for their innocency, Saints; for their industry, Labourers; for constancy, Confessors; for zeal, Martyrs; for charity, Brethren; for their light, Angels; and venerable for all Excellencies? And I own no other Bishops but

but such in whom are remarkable the vertues of the most ancient and imitable Bishops; the Industry of St. *Austin*, the Courage of St. *Ambrose*, the Devotion of St. *Gregory*, the Learning of *Nazianzen*, the Eloquence of St. *Chrysostome*, the Mildness of St. *Cyprian*, the Love of St. *Ignatius*, the Constancy of St. *Polycarp*, the Nobleness of St. *Basil*; and those come nearest the Apostolical pattern and resemble the most of any Christians or Ministers, the Grace and Glory of our Lord Jesus Christ. I endeavour that my Bishops may be among Christians the most faithful; among Men, the most civil; among Preachers the most painful; among Orators, the most perswasive; among Governours, the most moderate; among pious Men the most fervent, among Professors, the most forward; among severe Men the most exact; among Sufferers, the most patient; among Perseverants the most constant: the most compleat every way, and perfect unto every good work. These I take care should be duely chosen, should be esteemed with honour, and reverenced with love. My Rule to them is, That they should over-rule with vigilance, should rule with joynt counsel, neither levelled with younger Preachers and Novices, nor exalted too much above the grave and Elder. I allow these men an honourable competencie, with eminency, wherewith they may exercise a large heart and liberal hand, which may conciliate a general respect, and deserve the common Love. My direction to them, is, that their vertue and piety may preserve the Authority of their places; and this is the order, peace and dignity of the Church, that they may be the Touchstone of Truth, the Loadstone of Love, the Standard of Faith, the Pattern of Holiness, the Pillars of *Stability*, and the *Centres of Vnity*; such as the *Erroneous may hate*, the *Factious envy*, good men *may love*, and *bad men may Fear*.

2. Can ye blame my Doctrine, approved by the Reformed, and agreeable with the Primitive Church? a doctrine according to godliness, teaching all men *that denying all ungodliness and worldly lust, they should live righteously, soberly, and godly in this present world*. She justifieth her doctrine.

3. Do you find fault with my Devotion in the publick worship of God, by Confession, prayers, praises, Psalms, and other holy Oblations of a Rational and Evangelical service, She justifieth her Devotion.

offered up to our God by the joint piety of all my children, (the κοιναὶ εὐχαι, the μια λιτεια, the *Communi Oratio*) where nothing is expreſſed as my mind, which I thought not agreeable with the mind of Gods ſpirit in the Scripture? nor do I know any part of it to which a judicious Chriſtian might not in Faith ſay *Amen*, taking the expreſſions of it in that pious and benign ſenſe which the Church intended, and the words may well bear. Indeed the whole compoſure of my Liturgy is (in my judgement) ſo wholeſome, ſo holy, ſo compleat, ſo diſcreet, ſo devout, ſo uſeful, ſo ſavoury, ſo well-adviſed, that I find nothing in the eighteen Liturgies compoſed in the Eaſtern and Weſtern Church, that is excellent, but is in this of mine; and many things which are leſs clear or neceſſary in them, are better expreſſed or wiſely omitted here; the whole being ſo ordered, as might beſt inform all peoples underſtandings, ſtir up their affections and quicken their devotions, in a wholeſome form of ſound words; ſuch as *Moſes*, *David*, the Prophets, and the Lord Jeſus left behind them, ſolemnly recorded in the Scriptures. So that according to the primitive care, I firſt laid down Scripture grounds in the Creeds and Confeſſions, and then I enlarged and fixed my Liturgies and devotions as near as I could to the majeſty, ſolemnity, and exactneſs, unanimity and fulneſs of publick Prayers upon all holy publick occaſions, ſo plainly, that the devout ſoul knows well what it ſhould deſire of God; and ſo affectionately, that it earneſtly deſires in it, what it knoweth God alloweth; and ſo uniformly, that it peaceably goeth along with the Congregation, with one mind and one heart *in the unity of the ſpirit, in the bond of peace.*

4. Is it the Rites and Ceremonies I impoſe that diſpleaſe you? Alas I find the God of Heaven which we worſhip in *England* enjoyning more Ceremonies on his own people, and forbidding no holy cuſtom to any Chriſtians, in order to advance the decency and order of his ſervice, or Chriſtians mutual edification and joint devotion under the Goſpel. Our bleſſed Saviour hath by his ſpirit guiding the pens and practiſes of the Apoſtles, ſufficiently manifeſted the Power and Liberty given the Church, and the Governours of it, for the choice and uſe of ſuch decent cuſtoms, Rites and Ceremonies, (not as divine inſtitutions upon the conſciences, but as humane

mane injunctions upon the practises) as agree with godly manners, and the truth of the Gospel, and may best serve for order, decency, peace, solemnity, and mutual edification of Christians, agreed upon by publick consent; in which every ones vote is personally or vertually included. It's true, as the Liturgy, so the Ceremonies have something of *Rome* in them: for to deal plainly, I did freely and justly assert to my own use and Gods glory whatever upon due tryal I found to have the stamp of Gods truth and grace, or the Churches wisdom and charity upon it. I would not refuse any good I found amongst them, because it was mixed with some evil; but trying all things, I held fast that which was good, being intent upon the great ends of piety, devotion and charity. It's true I enjoyn my people an inward worship of soul, in spirit and in truth, before God, but withal I enjoyn outward worship of the body; (which is but a reasonable service to God that made the body) exemplary and significant before men, in such habits and gestures as may most conduce (by the advice of the whole Church; for the private spirit of the prophets, in those things ought to be subject to the publick spirit of the Prophets) to reverence, devotion and edification, in knowing, humble, meek and quiet spirits, rightly discerning the innocent nature of such things not prohibited and so indifferent; and the Christian liberty allowed to them, to use those things indifferent when commanded, and to lay them aside when not commanded. However, let the many Obligations to unity by the true Faith you joyntly professe give you more satisfaction, then the occasions of dividing the Ceremonies in which you differ give you offence: so that you may not upon so small occasions, in such small matters, sacrifice to your private passion and perswasion the publick Peace and Prosperity of the Church: especially since I never heard of any sober Christian, or truly godly Minister, who (being in other things prudent, unblameable, and sincere) did ever suffer any check of conscience meerly upon the account of having been conformable to, and keeping communion with me; nor did they ever complain of Ceremonies, Liturgy and Episcopacy, as any damps to their real graces, or to their holy communion with Gods blessed spirit; but admired them as the united influence, the joynt consent, the combined devoti-

on of all good Christians in this Nation, who publickly agreed with one mind, and in one manner to serve the Lord, in a way allowed by the most pious of Princes, practised by the best Nobility, owned by the wisest Gentry, maintained by the most learned Clergy, and embraced by the best sort of Commons. I allow only such Ceremonies as make religious Duties not more pious, but more conspicuous; not more sacred, but more solemn; not more spiritual and holy, but more visible, imitable and exemplary; to quicken my children, to allure others, to instruct and edifie all.

5. Are ye offended with my Canons and Injunctions? Is it fit that a few men whom order and Policy hath made inferiour to others, as the Rulers and Representatives of the whole society, should prefer their own private Opinions and Judgements before the well-advised Results, the learned Counsels, the pious Endeavours, and solemn Sanctions of so many, eminent for piety, prudence, integrity, publick influence, and just Authority?

6. Are my solemn Fasts and Feasts, your grievances? those solemn remembrances of Gods Mercy to men in Christ celebrated with prayer, praises preaching and communicating to Gods glory, and all sober Christians improvement, according to the known president of the Jews, and the general practice of the Christian Church? What harm is there if some good men observing a day, observe it to the Lord; and others not observing a day, observe it not to the Lord?

7. Do you resent my Endeavours for Unity and uniformity? Alas, I desire only that men sincerely worship one true God, and profess the Faith of our Lord Jesus Christ, that they may be partakers of the gifts and graces of the blessed Spirit, and may have an holy communion with that adorable Trinity, and with one another in love and charity, as Christians, enjoying the noblest life, the sweetest society, and most heavenly fraternity; imitating God, emulating Angels; Children and expectants of happiness, Partakers of grace, and daily preparing for eternal Glory: that all men who have been called, baptized and instructed by lawful Ministers here, in the mysteries and duties of the Gospel, may make a joynt and publick profession of the Christian Faith, and Reformed Religion, in the name, and as the sense of the whole Nation,

on, grounded upon the holy Scripture, guided also and administred by that uniforme order, due authority, and holy Ministry for Worship and Government, which according to the mind of Christ, the pattern of the Apostles, and the practice of all primitive Churches, hath been lawfully established by the wisdom and consent of all Estates in this Kingdom, for Gods honour, the Churches safety, the publick peace, and the common good of souls.

8. Do I not allow you a just liberty to do such things constantly and chearfully which are most proper and advantagious to the nature and excellency of men? to think what is true, to do what is fit, and enjoy what is just in reference to God, others and your selves? I have taken from you no liberty but that of *doing evil*: you are at liberty to enjoy all the comforts, priviledges, and Ordinances which Christ hath instituted, in an holy order, and regular way, for private or publick good; and to hope for that reward and crown which God the righteous judge hath promised those that persevere in well doing. My highest aim is, that you may have liberty to exercise a good conscience, void of offence towards God and towards man, that they may willingly in all things live honestly.

9. Are ye displeased with my Members? Alas, innocent men, they pursue after the knowledge of, and communion with God, in order to a rational, religious, spiritual, gracious, perfect, and unchangeable life; enjoying themselves in the blessed enjoyment of God, the enjoyment of whom satisfieth all their desires, rewards all their duties, requites all their sufferings, compleats all their happiness; crowns and perfects true Religion. They endeavour that *on earth* which they hope for *in heaven*; viz. a right knowledge and a willing performance, which as reasonable they owe for ever to God their Maker, Preserver, and Redeemer in Christ. With this religious frame and temper, of which themselves only are conscientious they prepare for a glorious and blessed immortality, with a sincerity of heart, and uprightness of conversation, which hath no other Rule but Gods Word, no other End but Gods Glory, no other Comfort but the Constancy of this Disposition to their Lives end. Innocent men, they look for one common Salvation, they use one com-

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mon Sacrament, they profeſſe one Faith and Rule of Holineſs, they have one Gracious Temper, the ſame inward ſenſe of Duty and Devotion; they walk in the ſame order with the Catholick Church over the face of the earth.

10. Do you envy me my Patrimony and Maintenance, what the Law of God allows me, what the Goſpel hath provided me, what the Piety of Elder times hath beſtowed upon me, what good Kings, Peers and people of their own endowed me with, freely *honouring the Lord with their ſubſtance*, that they that ſerved the Altar, might live by the Altar? O why may not my children who attend the Goſpel, live by the Goſpel, ſince they attend a Miniſtry as venerable in its Myſteries, as clear in its Doctrine, as glorious in its chief Miniſter *Jeſus*, as painful to it's Miniſters, and as comfortable to pious and devout ſouls, as the Miniſtry of the Law? Why are you offended that they of my children that are taught, ſhould communicate to them of my children *that teach in every good thing*?

11. Do you envy my juſt Power and Authority, whereby with the wiſdom gravity and integrity of ſuch men as are inveſted with that power, I may check all abuſes and diſorders in the Church, and by a well-ordered diſcipline, I may recover my ſelf to my former glory and renown, for which I was ſpoken of throughout the World?

12. Do you except againſt the private infirmities, the perſonal failing of my Biſhops and Miniſters, as leſs ſtrict and unblameable in their lives, leſs painful in their calling, leſs prudent in their undertakings, or leſs compaſſionate in their Government? though all the world knoweth that within me Learning flouriſheth, knowledge multiplyeth, Grace aboundeth, excellent Preaching thriveth, Sacraments are duly adminiſtred, the fruits of Gods ſpirit are mightily diffuſed, hoſpitable kindneſs is exerciſed, Chriſtian Charity is maintained, plain heartedneſs and Good works are eminent; though I know the Chriſtian world cannot ſhew men more eminent then ſome of my Clergy are for well-weighed knowledge, for Chriſtian Courage and Patience, for ſincere piety, for indefatigable induſtry, for Care and Vigilancy, for exemplary Vertue, for ſound Doctrine, uſeful Writing, prudent Governing; for a firm Conſtancy, for fatherly Inſtructions, chari-

charitable Corrections, and imitable converſations; who guide the people without any allowed licentiouſneſs in converſation, any undecency in Devotion, any irregularitie in Adminiſtration; in all which according to the ſacred direction of Gods Word, according to the heavenly aſſiſtance of Gods ſpirit through Faith in Jeſus Chriſt, they teach them to worſhip the only true God, who is bleſſed for ever; as the admirable inſtruments of Gods glory, and the good of mens ſouls: teaching them a fruitful and effectual Faith, a ſound and judicious knowledge, an hearty and ſincere Love, a diſcreet and prudent Zeal, a ſevere and through Repentance, fervent and devout Prayers, godly and unfeigned Sorrow, ſpiritual and unſpeakable Comforts, well grounded and firm Hope heavenly and holy Converſation, a meek obedience and ſubmiſſion in the general frame of Chriſtian mens carriage. Though I have men famous for greatneſs of Learning, ſoundneſs of Judgement, gravity of Manners, and Sanctity of Lives; yet among my ten thouſand Miniſters, it's likely ſome may do amiſs. If when there was but three men in the world, one was a Murtherer, if among *Noah's* ſons, one of the three was diſobedient; if among *Jacob's* children, of two one was prophane; if of twelve Apoſtles, one was a Devil, another diſſembled, and a third denyed his Maſter; if among the Aſian Angels, there is none but was to be reproved; if among the few Primitive Preachers, there was a *Demas that loved the preſent world*, a *Diotrephes that loved the preeminence*: among my ſo many thouſand Clergy; it's not likely but that ſome may fall ſhort of the ſevere exactneſs required in all Miniſters, who ought to be patterns in good works.

Oh my Clergy are not Angels, but men ſubject to the like infirmities with other men. *If they ſhould ſay they have no ſin, they would deceive themſelves, and the truth would not be in them: but if they confeſs their ſins, he is faithful and juſt to forgive them their ſins, and to cleanſe them from all unrighteouſneſs.* Be Perfection the glory of other Church-members, the glory of mine is Sincerity. "Without all peradventure, "the moſt holy and all-ſeeing God, who walketh in the midſt "of the Golden Candleſticks, whoſe pure eyes are moſt in-"tent upon the Miniſters of the Church, hath found iniqui-"ty in his ſervants the Biſhops, and other Miniſters, both as

" to their persons and professions; all things being open and " naked to him with whom we have to do.

1. He observes how many consecrated and set apart to the service of God and his Church in the name, place power and authority of Jesus Christ, and approaching his gracious presence with *Aaron* in the holy of holies, in the glorious manifestations of God in Christ to his Church, by publick Ordinances and spiritual Influences, have not so sanctified the Name of the Lord God, their God, in their Hearts and Lives, in their Doctrines and Duties.

2. The great Searcher of hearts knoweth how rashly many of his Ministers undertake, how carelesly they manage that great and terrible work, under which Angels may swoon, and great Apostles cry, *Who is sufficient for these things!* how vulgarly they converse, how lazily they live, how loosely they behave themselves, how ambitiously they design, how covetously they reach, how enviously they repine, how unexemplarily they walk unworthy of the favour and indulgence shewed them, to the amazement of their High-calling, the dishonor of their Profession, to the forfeiture of their Dignity and Plenty, the endangering of their Peace and Safety.

3. He that is about our paths, and about our dwellings hath observed how unpreparedly, negligently and irreverently, how partially, popularly and passionately, how formally and vainly, without any power of godliness, Life of Religion, some perform the work of God, the great work of Eternal concernment to our own and other mens souls.

4. He whose eyes see, whose eye-lids try the children of men, hath looked down from heaven, and observed the iniquity of some mens holy things; their dead and unreasonable, instead of a living and acceptable service: he hath taken notice of that supine negligence which hath sunk some mens Ministrations below the just majesty, solidity and gravity of Gospel-dispensations; others by an affected height and depth, for want of plain instruction, and charitable condescending, amuse the poor people, who know not what they say, nor whereof they do affirm.

5. He that will reprove, and set mens sins in order before them,

them, hath taken notice of some mens remiss compliance, and others exact rigours, (according to their private tempers, judgements and passions) whereby they swerved too much from that just charity, discretion, legality and constancy which my Canons intented, and my constitution, health and peace required; especially in the peevish touchinesse of these times, when so many subtile and envious ones lie in wait to destroy me.

Yet my Church-mens exorbitancies are not my constitutions, their failings are not my frame, their infirmities are not my nature; their fall is no more mine who disallows it, then the Angels fall may be the Heavens that forbid it: their weaknesses are humane, my authority is divine: that charity which thinketh no evil, will not lay upon me those enormities which I forbid by a Law, which I restrain by Discipline, which I mourn for in mine Humiliation, and discountenance in those great patterns that shew a most excellent way. These sins (O the Christian world!) are transgressions of my Law, affronts to my Authority, the baffles of my Cannons and Injunctions. O that my Apologie were written, yea, printed in a book, for the satisfaction of the world, *that the good that I would do, that I cannot do? and the evil that I would not do that I do! I find a law of my members against the law of my mind:* So that it's no more I, but the sins and the sinners that dwell in me.

4. It's you, it's you whom I have nourished and brought up as children, whom I have encouraged as Ministers, whom I have promoted as Governours; it's you that have brought this reproach and danger upon me. When I had with heroick patience endured the oppression of adversaries, by a Christian prudence defeated the attempts of Schismaticks, by an exemplary humility and piety turned the hearts of enemies, and by a miracle of Restauration silenced the mouths of all men; you my Sons, opened the mouth of scandal, strengthned the cry of reproach, raised the clamours of the envious. Oh, if an enemy had done this, I could with the same Christian courage I have suffered these twenty years, have born it; but it's you of my own bosom, family and profession: O you, my Clergy, whom I expected more glorious, more esteemed, more reverenced before all the world, after

your constant sufferings, who coming out of this fiery furnace, might shine brighter then ever you did with the love of Christ, and of me his Church, both as to the care of those private charges and publick inspections, committed to you in excellent order, and by due authority: and I expected that neither pride nor envy, pomp nor popularity, neither covetousnes nor ambition, should distract the thoughts, divide the hearts, exasperate the humours, or provoke the reproach of an incensed people against my Order and Government, and the good of all sorts of Christians. Whosoever of you, notwithstanding the miracles both of your sufferings and relief, at such a time as this, when the mouth of Hell is open against me, shall open any other mouth to joyn in the cry against the Church, give life or tongue to any scandalous sin, and set that to its *clamans de terra*, crying from the ground; that by luxury or sloth, by covetousnes or griping, by insolence or pride, by carelesnes or loosenes, by disorder and irregularity, shall justifie mens malice against me, and by that means perswade credulous and easie people, that is true that hath been said of me, all is just that hath been inflicted upon me; I know not what Wo is heavy enough for him: *O alas, my Brother!* O it had been better for him *he had never been born.*

5. My Doctrine I can maintain, my discipline I can assert, my constitution I can vindicate: *You, you,* O my Sons, I cannot justifie: wo is me that I must hear your reproach, and cannot gain say it. Five things there are that tend equally to mine and your own ruine, which I must charge you before the world: Five things that will insensibly undermine my famous Fabrick, which hath been the care and labour of so many years when erected, and the miracle of this last year when restored. These five sad Particulars, are,

1. *Undue Ordination.*
2. *An unconscionable Simony.*
3. *Careless Non-residence.*
4. *Loose Prophaneness.*
5. *Encroaching Pluralities.*

CHAP.

CHAP. II.

The Church of England's *resentment of Undue Ordination.*

ALthough I am well satisfied (whatever the Romanists and others have of late suggested) that my Ordination is *Authentick*, Primitive and proper in *the form* of it, is *valid* in the Author, being by men ordained in an uninterrupted succession by the primitive Bishops, as they were by the Apostles, and the Apostles by Christ, and Jesus Christ by God himself; and is regular and legal in the circumstances of it, being agreeable to the established Laws of the Realm; yet not without much regret must I confess, that solemn investiture of men to the great calling of Ministers, fallen much below its native glory, much shrunk in its Primitive sacredness and reverence, and extreamly decayed in its first esteem and honour, because my reverend Bishops in the great intricacies of late alterations, are surprized to bestow the honour of that high calling, 1. upon the Young, 2. upon the Unlearned, 3. upon the Debauched; and 4. upon the Factious.

SECT. I.

Of Young Ministers, whereof I have a Call of above 3000.

WO is me! when I have those that *teach* before they have *learned*, that I have those that would instruct others, and have need themselves be instructed which are the first principles of the Doctrine of *Christ*. Instead *of the ancient Fathers, we have children who are made Priests in all Lands*. Former times honoured my excellent Clergy for their age and gravity, reverenced them for their learning and austerity and esteemed them as the *wonder of the World*, and said *Ask the Father, and he will shew thee; thine ancients, and they shall tell thee*: this age slights them for their youth and weakness, for their ignorance and unexperience, as persons *that are but of yesterday, and know nothing. We have understanding*, saith the common people to the young men, *as well as you: we are not inferiour to you; yea, who knoweth not such things as these?* As the Patriarchs separated their first-born for the Priest-hood, and *Moses* and *Aaron* reserved themselves many years for their Ministries, and the Law prepared men thirty years for the sacred service; and the blessed Jesus, the Preacher of Righteousness, entred not untill the thirtieth year of his

Age upon the great work of Miniſtry: ſo my Biſhops, *knowing how to behave themſelves in the work of God, which is the Church of the living God, the pillar and ground of truth*, took heed to themſelves and the flocks over which the holy Ghoſt *had made them overſeers, that they laid hands ſuddenly on no man*, neither were partakers of *other mens ſins, but keep themſelves pure*, taking care that men be firſt *proved*, and then uſe the Office *of a Deacon*, being found blameleſs; and then when they had uſed the Office *of a Deacon well, and purchaſed to themſelves a good degree of a Prieſt or Biſhop, then they took care that they ſhould be blameleſs, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach*: —— *not Novices, leſt being lifted up with pride, they fall into the condemnation of the Devil.* ——Moreover they took care they might have a *good report of them that are without, leſt they fall to reproach and condemnation of the Devil.* But now ſince the looſeneſs of theſe late times, there are admitted to the Prieſthood of the *meaneſt of the people, who are not the ſons of Levi:* as in *Jeroboam's* days, every one that will, is made a Prieſt, that he may have bread to eat. Thoſe Pulpits that were filled with ancient Fathers, are now Desks for young children: thoſe ſolemn Aſſemblies that were rapt up into the third Heaven with pious Sermons and devout Prayers, hear the late pedantique Herangues and juvenile Orations with ſcorn and laughter: thoſe people that thronged to hear the wiſdom of God delivered in the demonſtration of the Spirit and with power, are quite weary of that true *fooliſhneſs of Preaching*, that conſiſts only in the childiſh wiſdom of words, and in the *trifling enticing words of mans wiſdom*. I had reverend men that ſhewed *themſelves a pattern of good works; in Doctrine ſhewing uncorruptneſs, gravity, ſincerity, ſound ſpeech that cannot be condemned; that they that were of* The contrary party were aſhamed, having no evil to ſay of them, *when I ordained Elders in every City.* I had men *blameleſs, ſober, juſt, holy, temperate*; whoſe judgements were *ſetled*, whoſe paſſions were *allayed*, whoſe affections were compoſed, whoſe actions were adviſed, and converſation exact and uniforme: ſince, every one did what was good in his own eyes. My young Miniſters have been unſtable in all their ways, unſetled in their minds, raſh in their undertaking, imprudent in their carriage, weak in their diſ-

courſes

courſes, unexperienced in their behaviour, not even, orderly and ſtayed in their converſation; to the griet of good men, who eſteem all Miniſters very highly in love for their works ſake; to the joy of thoſe evil men that have ill-will for *Sion*, who cry Aha, aha, ſo would we have it. *O young men, who requireth theſe things at your hands?* Why do you run before I am willing to ſend you? O how dare you take *this Office upon you*, until you are called with ſolemn preparation, as was *Aaron*? Are not you afraid (now you have newly paſſed the elements of Philoſophy, and the firſt principles of Nature) to look into thoſe myſteries which the Angels deſire to look into, to ſearch into that knowledge which paſſeth knowledge? Are not you afraid to aſcend that pulpit whither *Luther* ſaid he never aſcended (though very aged) without fear and trembling? are not you afraid to undertake that dreadful work from which the Prophets fled, the Fathers avoided, the Primitive Paſtors trembled at; Do you know what you do, when you undertake to be Embaſſadors in Chriſts ſtead, to bring back the world to God, to be Co-workers with God in the ſalvation of ſouls, to be Angels of the Church, to be as Stars in God's right hand, to be Stewards of the Myſteries of God, to watch for precious ſouls *as they that muſt give an account*? How can you govern others, who cannot govern your ſelves? What power have you over others, who have hardly any power over your ſelves? What eſteem can you find among them, who will naturally diſpiſe your youth? Did not Philoſophy think you fit (O young men) to *hear* Morals, and ſhall Divinity admit you to *read* divine Lectures? How can you in the heat of youth, in the vigour of your luſts, appear in the world perſwading men to mortifie their luſts, to crucifie the fleſh with the affections and luſts? With what hope can you endeavour to compoſe the world to that great Rule, to which you cannot compoſe your ſelves? How will you behave your ſelves as guides among perſons whoſe years and experience are ſo much beyond yours? How impertinently will you converſe, how weakly will you diſcourſe, how imprudently will you deal? how contemptibly will you live among a ſtaid and diſcreet people, wiſer then you in their Generations?

"The goodneſs of God having furniſhed man with two

"chief

" chief Instruments (saith an incomparable man) both ne-
" cessary for this life, hands to exercise, and a mind to devise
" great things; the one is not profitable longer then the vi-
" gour of youth doth strengthen it, nor the other greatly till
" age and experience have brought it to perfection.

SECT. 2.

Of Debauched Men ordained, 1500.

OH, am I, as *Julian* blasphemed, the sanctuary of all pro-phaneness? Am I a refuge for all licentiousness? Whom a strict Colledge expels, whom the severe University discountenanceth, whom civil men note with a mark of hatred and abhorrence, must I admit to my sacred Order, and honour with my most solemn Ministrations? My care is, that each Minister should be of *an holy and unblameable conversation*: What have these poor creatures to do to take Gods word held forth by me in their mouths, seeing they hate to be reformed? O my reverend Sons, what, do you bring a man to teach the world a God and his service, *Who is without God in the World*? —— What, do you send them to speak of that God *who is not in all their thoughts*? Why are they employed to propogate the knowledge of God, who desire that the knowledge of the holy One may cease from them? To what purpose do they preach an holy Life, who never intend to live it? Why do they put those poor souls to pray for those things of God, which they do not *desire*? to read that Bible which they do not believe, to bind those heavy burthens upon the people, which they themselves do not intend to bear? to teach that on the Sabbath demurely, which they will contradict throughout the Week profanely? Is there any need of authorizing publick patterns of impiety? Do you intend to destroy what ye have built? I know you not. Why then do you send lewd Ministers to teach men by an evil example that prophaneness which I have endeavoured to reform by my good instructions? Wo is me, that I see those within me running to all excess of riot, who are imployed to teach a pure Religion, and undefiled before God. You, O reverend Fathers, taught men to deny all ungodliness and worldly lusts, and live soberly, justly and godly in this present world; and will you suffer men to go from among you, to teach all ungodliness and worldly lusts? O alas! one man a Divine and a Beast!

What

What, consecrated to God, and devoted to sin! An abomination in the holy place! —— "Behold, thou art called a "Minister, and restest in the Law, and makest thy boast of "God, and knowest his will, and approvest the things that "are more excellent, being instructed out of the Law; and "art confident that thou thy self art a Guide to the blind, a "light to them which are in darkness, an Instructer of the "foolish, a Teacher of babes, which hast the form of know-"ledge and of the truth of the Law, thou therefore that teach-"est another, teachest thou not thy self? thou that preachest "a man should not steal, dost thou steal? thou that sayest a "man should not commit adultery, dost thou commit adul-"tery? thou that abhorrest Idols, dost thou commit Sacrilege? "thou that makest thy boast of the Law, through breaking "the Law dishonourest thou God? for the *Name* of God is "blasphemed among the people through you.

SECT. 3.

Of Unlearned Men Ordained.

I Am ashamed that that ignorance which formerly found *preferment*, should now find *orders* too; and that I should settle them legally in that calling, whereunto I alwayes said they had illegally intruded themselves. It was too much to suffer that daring ignorance to *Usurp* the sacred Office, much more to consecrate it to it. The late Miscarriages want nothing to compleat them, but to be *hallowed*. The Catholick Church never entertained a Ministry but what was qualified either with extraordinary gifts from above, or with humane learning from below: by which the mind being *instructed* and *improved* in all the riches of wisdom and knowledge, which are part of the glory and image of God in man; by this learning all truths are clearly unfolded. How do you think poor souls can clear divine truths, lying hid in the depth, darkness and ambiguity of Original words, without skill in Languages? How can they attain the genuine and emphatick sense of the Word of God without skill in the Original words and phrases? How can they maintain the truths I have established, and confute the errours I have condemned? How can they detect the fallacies with which my poor people are deluded, and convince the gain-sayers with which I am troubled, and discover those sophisms in which poor souls

wrap themſelves, *darkning wiſdom with words without underſtanding*, without the art of ſound reaſoning? How can they convey the holy truths they are furniſhed with to others, without an holy Eloquence, a ſacred Perſwaſion and Rhetorick, which may commend them to mens minds, and enforce them upon their hearts? how can they ſatisfie themſelves and others in the Controverſies of this Age, without the Obſervations, Hiſtories and Cuſtoms of former Ages; and ſtanding in the ways, and asking for the old, which is the good way, and walk therein, ſo find reſt for their ſouls?

How is it poſſible for thoſe poor creatures to underſtand ſundry paſſages of Scripture, depending upon propriety of words & Idioms, or upon the Cuſtoms, Rites, Proverbs, Forms, Uſages Laws, Offices and Antiquities of the Aſſyrian, Perſian, Greek and Roman Governments, without a competent portion of humane Learning? My Religion was as the Kings Daughter, all glorious within; attended on by Arts and Sciences, thoſe Handmaids who cloathed her with garments wrought with needle-work of divers colours, embroidering her with pathetick Elegancies, with ſolid Eloquence and Orations, with Sublimity and Gravity, with Method and Acuteneſs, with excellent Morals, and uſeful Obſervations of a very ſober ſenſe. But now, alas, it's expoſed to a prophane world, with the ridiculous impertinencies and fooliſh adventures of men zealous, but not according to knowledge. What empty diſcourſes do I hear? what incoherent Notions do I read? what vain trifles am I troubled with? what pilfering learned mens works do I endure? O what abundance of things ſhould a Miniſter underſtand! O what a great defect is it to be ignorant of them! O how much do we miſs a competent Knowledge in ordinary Miniſters, 1. To ſatisfie themſelves and others exactly in the true and original will of God. 2. To explain and unfould the words in which Gods will is originally expreſſed, and to endeavour by all means a right notion and conception of them, as they are to be underſtood in the Scripture. 3. To ſhew exactly what are thoſe ſaving truths which are naturally contained in thoſe words ſo explained. 4. To confirm thoſe truths ſo drawn out of the Scripture, by ſuch evident Arguments and powerful Reaſons as may eſtabliſh the true believer, and convince the Gainſayer. 5. To preſs thoſe truths ſo made manifeſt upon men with that pow-

er,

er that they may have their proper influence and efficacy upon mens hearts and lives. The honest men that are industrious, I would willingly encourage, provided they have (what I wished always, and shall now expect in all my Priests and Deacons) solidity, gravity, modesty, piety, and some savour of Learning, joyned with humility and zeal, with humanity; some methods of intelligible Reason, and profitable Scripture-Divinity. ——The Law was published by *Moses*, learned in all the Learning of the Egyptians: The Gospel was propagated by *St. Paul*, bred up at the feet of *Gamaliel*, in all the varieties of Heathenish and Jewish knowledge; the Primitive Fathers (as *Clemens Alex. Euseb. Tertul. St. Aug. St. Ambrose Min. Fel. Lactant.* and others) maintained the Faith so propogated, by their comprehensive Learning. Therefore I have taken care that none should be admitted to Orders, but they who are approved by sober and wise men, as *who have given themselves wholly to these things*; that their profiting may appear unto all as men of whom there is some hope, because of their promptness of wit, quickness of conceit, fastness of memory, clearness of understanding, soundness of judgment, and readiness of speech; that they may in time, by art, industry, experience and observation, become skilful Linguists, subtile Disputants, copious Orators, exact Critiques, comprehensive Historians, profound Divines, and powerful Preachers; that throughout the three Kingdoms I may have those that may settle the people rightly, instruct the ignorant clearly, satisfie the doubtful fully, meet with the seducers skilfully, and promote piety and peace successfully. As the times now are, wherein Learning aboundeth even unto wantonnesse, and wherein the world is full of Questions, Controversies, Novelties and Niceties in Religion, and wherein most of our Gentry and people are (by the advantage of long peace, and the customs of modern Education, together with a multitude of English Books) are able to look through the ignorance of a Clergy-man, and censure it, if he be tripping in any point of History, Cosmography, Moral or Natural Philosophy, Divinity or the Arts; yea, and to chastise his very method and phrase, if he speaks losely or impertinently, or but improperly. I, as these times are, must not admit any Clergy-men without a competency of Learning; as who

may endeavour by their prayers, care and industry to improve the Learning they have, so as they may be able upon good occasion to impart a spiritual gift to the people of God, whereby they may be established, and to speak with such understanding, sufficiency and pertinency, in some good measure of proportion to the quickness and ripeness of these present times, shewing in their Doctrine uncorruptness, gravity, sincerity, *sound speech which cannot be condemned; that they which are of the contrary party may be ashamed, having no evil to say of them.* I, whose Clergy professed to use, and prayed to God to bless their long Preparative Studies, Meditations, Writings, Readings, habitually to fit them for that dreadful work, and for every actual discharge of it; I am ashamed of those poor Smatterers, who have gathered a few raw and indigested Notions, either by superficial reading of the Scriptures, or by hearing some Sermons or by gleaning a little here and there from the plainest Writings, (without any Critical, Historical, or Polemical Learning) who are fit implements to bring in such ignorance, irreverence, Atheism, Superstition and Confusion, as shall quite put out the Christian and reformed Religion in this Nation, (reducing all to the ancient darkness, looseness and barbarousness) which hath been established by persons of real abilities, of good Learning, sound knowledge, sober Judgements, orderly Method, grave Utterance, and weighty Eloquence; which all wise and sober Christians expect should appear in every true Minister of the Church of Christ, in such a competent measure and evident manner, as they may be able *comfortably to discern them and usefully to enjoy them.* I am ashamed to see a Roll of four hundred and six and twenty Tradesmen, who, 1. out of desultory restlessness, 2. out of covetousness and ambition, 3. out of sullenness and discontent, 4. out of pride and envy, having intruded in former years into the sacred Calling of a Minister, are now *ordained* to it. I am ashamed that my Authority should consecrate their Extravagancies; and that what I looked upon as the misery of late times, should be *allowed* in this; that I should countenance vain men that run from that Calling wherein they are called, and usurp the Office, Honour and Authority of that sacred Priesthood and Evangelical Ministry, instituted by the Lord Jesus Christ, as sent of God

God the Father; a miſchief that greatly threatneth the Church and State, Faith and good Manners, all things Civil as well as Sacred. O what wiſe and honeſt-hearted Proteſtant (that hath any care of Poſterity, or proſpect for the future) finds not a ſad diſpondency, with an holy impatience ariſing in his ſoul, while he ſeeth ſo many weak ſhoulders, ſuch unwaſhen hands, ſuch unprepared feet, ſuch raſh heads, ſuch empty ſouls, publickly intruding themſelves upon all holy Duties, all ſacred Offices, all ſolemn Myſteries, all divine Miniſtrations, with equal inſolency and inſufficiency, being for the moſt part ſo much the more impudent, by how much they are groſly ignorant; in whom you cannot diſcern any either rational or religious, orderly or honeſt expreſſions in any degree proportionable to what was obſervable in my moſt ſolid Miniſters, my moſt acute Schollars, and moſt profound Divines, who have been hitherto my *ſupport* and *Ornament*. Certainly (Reverend Fathers) you will not ſo debaſe and undervalue the Evangelical Offices of Chriſt, as to admit every ſelf flatterer and Obtruder preſently to officiate, without any due examination or approbation from thoſe with whom that commiſſion and power hath been ever depoſited in a regular and viſible ſucceſſion from Chriſt, the great Examplar or Original: although (duly conſidering the diverſities of gifts from the ſame Spirit) you are not to exclude any modeſt, perſon though of meaner parts and leſs improved education (if he be of ingenious education, of pious affections, and an orderly life) from a place in Chriſts Miniſtry, where one may ſow, another may reap, according to the ſeveral diſpenſations and gifts *of the ſame God, who worketh all in all.*

SECT. 4.

The Church of England's *reſentment of the thirteen hundred forty and two factious Miniſters that have been lately ordained.*

YEt I will juſtifie you (O ye my reverend Sons) in this, that though you were ſurprized to ordain young men, yet you hoped that years might *improve them*; and debauched, yet you may hope that Diſcipline may *reform them*; and unlearned men, yet you may hope that time (with Gods bleſſing upon their private induſtry and ſtudious piety) may *inſtruct them*; but I cannot with patience ſee your hands laid upon their heads ſo ſuddenly for their Ordination, who laid

their hands lately upon you for your ruine. O that mine head were waters, that mine eyes were a fountain of Tears, to weep for the unhappineſs of the daughter of my people, that muſt needs unadviſedly authorize men principled againſt its Government, prejudiced againſt its Order, prepoſſeſſed againſt its Liturgy, and privately practiſing againſt its peace and happineſs! In vain doth Authority ſilence your old adverſaries, if you *conſecrate* new ones: in vain do they ſuppreſs the former race of *Non conformiſts*, if you raiſe up a new Generation, *a ſeed of evil doers, children that are corrupters.* ——Shall we perpetuate our miſeries, and keep up our unhappineſs? Muſt a ſad race of Diſſenters run paralel with the Orthodox ſucceſſion to the end of the world? whereby I muſt languiſh and die, my reformed Religion muſt decay, my piety and charity muſt be weakned, and my Authority and diſcipline languiſh. What eye will pity me, when I have raiſed thoſe men that ſhall ruine me, when I have commiſſioned thoſe men that ſhall oppoſe me, and given them an opportunity for popular applauſe who ſhall uſe it againſt me? without my leave no Ordination; no Ordination, no pretence to preach; no preaching, no publick opportunity to ſeduce whole multitudes againſt Doctrine and Diſcipline, againſt Order and Government. My ſafety is now in mine own hands: If I take care whom I prefer, I need not care whom I may fear: If I carefully chuſe my Miniſters, I need not offenſively ſuſpend them: If I took care whom I ordained, I might without any noiſe put an end to all my trouble: Mortality would ſilence thoſe Miniſters that now diſturb my peace, and my care may prevent any more. How ominouſly do ſome men diſcourſe? how popularly do they endeavour to preach? what dangerous intimations do they make? how untowardly do they confirm? how auckwardly do they uſe my Ceremonies? and read my Liturgy? when I conſider the general approbation and ſubmiſſion to my Government and Diſcipline before the Wars, by all the Clergy & Layty of theſe Kingdoms; and withal, remember how contrary to true Learning and honeſt Integrity, as if they underſtood not what they did, or that they did conform contrary to their conſcience, contrary to their former oaths and practiſes, againſt their obedience to the Laws in being before the points in controverſie

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had any free and impartial debate, these men cryed down the established Government and Religion, and approved and encouraged the violent and most illegal Extravagancies, tending to the utter ruine of Religion and Government.

Indeed I must confesse that most of all sides who have thought or done amisse, have done so not out of malice or wilfulness, but out of mis-information or mis apprehension of things: and therefore I charitably think none will be more faithful then those persons who upon mature deliberation being made sensible of their errours, do feel in their hearts most vehement motives of repentance, and earnest desires to make some reparations for former defects. Yet such *sincere Converts* are they, who are not so much frighted with the sudden miscarriages, as convinced of the continued errour of their ways; who are rather perswaded by the truth and reason I always urged, then *awed* by the authority and power I now enjoy, and so are not blindly carried on by that Providence that *advanceth* me now, as it did, and may again *overturn* me; but are rationally wrought upon by the pregnant evidence of the Word, the clear practice of the Catholick Church, the best Comment upon that Word, and the irresistable strength of Reason for Order and obedience, upon which I was alwayes Established, which they have not rashly complyed with, untill they had examined all Allegations impartially, surveyed the merit of the Cause leasurely, waited upon God by prayer humbly, searched the will of God and the constant practise of good men diligently and sincerely, conversed with good and knowing men profitably and satisfactorily, and denyed themselves in all worldly respects most Christianly. The Lapsed were not formerly admitted to the communion of Christians, much less to the honour of Ministers, without that discreet delay wherein they might have time to satisfie themselves in the *reason*, and others in the *sincerity* of their repentance and conversion. With that caution, was the Jewish Proselyte received to the synagogue? with what care ought a Christian be brought to the Pulpit? Do they serve God in this compliance, or do they serve the time? If they serve God, he was the same as yesterday, so to day, and for ever. Do they serve the times? God forbid that they who teach a Religion whose interest is in another

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world, ſhould yet own no more Religion then may conſiſt with their intereſt in this. Alas, (ſay poor ſouls, diſtracted with alterations of times and men, to their unconſtant Miniſters) is this way lawful, you ſubmit to? why then did you declare it ſuperſtitious, Popiſh, and intollerable theſe twenty years, before God, Angels, and Men? Is it unlawful? why do you practiſe it now? was it againſt your Conſciences all the while it was diſcountenanced, and is it agreeable to your Conſciences now it is upon a ſudden countenanced? Oh have you perſwaded us theſe twenty years to venture Lives and Eſtates againſt thoſe things you now allow and practiſe? Is it for this you prayed? Is it for this we fought? is this the iſſue of all our blood and treaſure? *&c.* Oh it's a ſad thing to ſee men in the ſame Desk reading Common-prayer in a Surplice, where they preach'd againſt both Common-prayer and ſurplice. Oh it's a ſad thing to ſee men build up in a day, that which they have deſtroyed theſe twenty years. It's intolerable to ſee men keep their places by Conformity, which they gained by Non-conformity; when they turned out honeſt men by crying down my Government and Worſhip, now they keep them out by compliance with my Government and Worſhip. Alas, to ſee men Presbyterian in the beginning of the War, Independent in the end of it, and now Epiſcopal. Where ſhall we ſtop? Where we are now, we know; where we ſhall be a year hence, God knoweth. Alas, is a good Living the only Creed men have? and Preferment their only Confeſſion of Faith? It was a miracle that St. *Peter* could convert three thouſand at one Sermon, It's nothing now that his Majeſty hath converted ten thouſand Miniſters with one glance of his eye. Ah, bleſſed *Hammond*, thou didſt write rationally; excellent *Gauden*, thou didſt perſwade powerfully; devout *Taylor*, thou didſt urge pathetically: honeſt *Nicholſon*, thou didſt anſwer ſatisfactorily: ſolid *Sanderſon* thou didſt ſtate clearly: holy *Uſher* and *Hall*, you did offer moderately, heartily and learnedly. —— But who O ye worthies! believed your report? who would hear you? who was convinced by you? The King is reſtored, I flouriſh, and diſpoſe of all Preferments, and my Converts are innumerable. Well, I have but two Wiſhes; the firſt is, That all who are gone aſtray may be reclaimed to the way of truth; the ſecond is, That

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all who are reclaimed, may be reclaimed from mature deliberation, and a serious consideration of all that can be alleaged on all hands, *trying all things* and upon good grounds *holding fast that which is good.* Give me the men who conform upon the conscience of my principles, and not upon the prosperity of my Cause——who can neglect the most successful errour, and own the most afflicted truth; who are setled my principles which are constant, and not upon upon my preferments which are uncertain. Is it the Kings Majesties favour they depend upon? he may fail. Is it the Church-Government they depend upon? that may fail, Is it Church-encouragement they stick to? that may fail. Is it the antient Truth and Faith they comply with? that hath never failed, and that will never fail. Give me Ministers who as they preach, so live upon the things which are not seen, and not the things which are seen; the things which are seen are *temporal*, the things which are not seen are *eternal.*

And must I have a Samaritan of Religion? serve the true God in the Temple, and the Calves at *Bethel*? Must I have a sound form of words in the Desk, and an *extempory* effusion in the Pulpit? must I have the same man read Episcopally to walls, and preach factiously to a throng? use the Ceremonies, and say to his confidents, *they are a burden to him?* use the Surplice, *yet unwilling to give offence?* use the Crosse in Baptism, yet say, *I wish it were forborn?* Well, I shall never forget the words of a wise and judicious Father, now with God: "They themselves (meaning the Non-conformists) *when* "*time was seemed to be*, and if they dissembled not, which "we are unwilling to believe, *were indeed* reasonable *well affected:* for they submitted to *Government*, used the *Lyturgie*, "and observed the *Ceremonies* appointed according to Law "and order: and gave their own *professed approbation* of the "same as well by expres *words* from their mouths, as by *subscription* under their hands, yet *remaining upon record*: what "hath wrought this *change* in them, (*evidence* of *reason*, or "*worldly interest*) and how far it hath wrought upon them "(in reality, or but in compliance) and in what order too, "(by immediate assault upon their *judgement*, or by *dealing* "underhand first with their *affection*) themselves do or should "best know. It highly concerneth them, as much as the *peace* "*of their conscience are worth*, (and much more then so) to be

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" well assured that their hearts are upright in this affair; and " in order thereunto, not to content themselves with slight " and overly examination, (there is more wickedness and de- " deceitfulness in the hearts of *all men*, then *most men* are aware " of) but to make the more diligent, district and impartial " search possible in the true *Causes* and *Motives* of this Change; " (and for so much as fears and hopes have been ever found " the fittest engines to work such feats) to enquire particu- " larly what influence or opperation either the *fear* of loo- " sing what they had, or the hope of *getting* more might " have in this work towards the producing such an effect. It will best become others to judge as charitably as they may; but doubtlesse it will be safest for them to be very jealous over themselves, lest *so great a Change* could not have been wrought in *so short a space*, without a strong infusion of the one, or of the other, or both, into the Medicine that wrought it; especially since the conjuncture of time wherein this change happened, may very probably raise some suspition that a visible hope and advantage had some co-operation at the best with whatsoever was the *principal* cause of this so sudden an alteration. If not so, nor so, but that they find themselves clearly convinced in their judgements of their former errour, and that they are fully perswaded that they are now in a better way then that wherein they formerly walked, it is happy for them, and I doubt not but that they will find matter of rejoycing in it if they be not mistaken (a thing not impossible) in the tryal of their own hearts. O that I had men that in the change of times were unchangeable in their mind and opinion, and to hold to their former and well grounded Principle, so long as they can neither apprehend any reason of sufficient strength to convince their understandings that they are in the wrong, or to manifest unto them the necessity of making such a change.

CHAP. III.

The Church of England's *resentment of scandalous Profanenesses.*

O H you, my Sons, why do you these things? for I hear of your evil dealings by all this people. Oh, Sins, my God above looks upon you, and is provoked, the blessed Angels see

ſee you their fellow-ſervants, (for you are a ſpectacle to God & Angels) & are grieved; wicked men obſerve you, & blaſpheme God, good men behold you, & are *aſhamed*. Is it for this that you are delivered, that you may work *wickedneſs*? Hath God puniſhed you, and will you yet ſin more and more? Will not twelve years ſufferings reform you? will not twenty years reproaches awake you? will not miracles of judgement deter you from evil? will not miracles of mercy oblige you to good? Oh, deſpiſe you the riches of Gods *goodneſs* towards you, not knowing that the *goodneſs* of God ſhould lead you to *repentance*? But after your hardneſs and impenitency of heart, will you treaſure up more *wrath* againſt another day of wrath? Is this the return you make to a gracious God, to diſhonour him? Is this your kindneſſe to me, to undoe me? Is this you gratitude for the publick favours of King and Parliament, to be utterly unworthy? Religion hath honoured you with a high Call ng; you betray it: your Prince vouchſafed you Royal Favours; you ſhame him; honeſt people afford you their pity and compaſſion; you deceive them. Is this your kindneſs to your friends?

I ſaw indeed the late ſcandalous Centuries, but I neglected them as ſlanders and calumnies: I heard the late complaints and outcries, but ſlighted them as I do envy, malice and hatred. Dreadful things were daily ſuggeſted againſt you; great things were daily offered for you: the Faction reviled, the Orthodox maintained you: ſober men writ for you, but now you confute them: holy men excuſed you, but you contradict them: good and great men ſpoke for you; but who will now believe them? Muſt you needs juſtifie Malice it ſelf? Muſt you needs juſtifie what Uncharitableneſs it ſelf durſt not ſuggeſt againſt you? Do you hear what they ſay, ——*There, there, go your Miniſters*? If you hear not what they *ſay*, ſee what you *are*: You are the ſalt of the earth; if the ſalt now looſe its ſavour, wherewith ſhall it be ſalted? it is thenceforth *good for nothing* but *to be caſt out*, and to be trodden under foot of men. You are the ſalt; yet, how unſavoury? you are the light of the world, and do you walk as children of light? are you burning, are you ſhining *lights*? Oh your careleſneſs, Oh your indifferency in matter of Re-

ligion! Oh how negligently you do the work of the Lord, while you know God is serious in the Word he speaks, in the Judgements he afflicts, in the Mercies he bestows! when you know Christ is serious in redeeming souls, the holy Spirit is serious in sanctifying them, the Devil is serious in undoing them; the whole Creation is serious round about you. How you Triffle with immortal souls! how you play with the great and terrible work of the Ministry! how formally you do pray! how nnconcernedly you do preach! how vain and unprofitably do you discourse! how unevenly do you walk! What, do you speak for Eternity? do you preach for Immortality? Are you sent of God? Are you here to save souls? and yet *Gallio*-like, *care for none of those things*? Wo is me, to see you *walk in the counsel of the ungodly, stand in the way of sinners*, and *sit in the seat of the scornful*; whose *delight* should be *in the Law of the Lord, in whose law* you should *meditate day and night*! What the same man laugh at Religion and preach it! the same soul Droll upon serious Holiness in company, and yet urge it in the great Congregation! What, perswade men to vertue in the Pulpit, and laugh men out of it in the Parlour! Where is that serious Holiness that crowned, that solemn Gravity that adorned, that severe Vertue that advanced my sober Ministers, my Reverend Pastors, and holy men? Where is thy pious Spirit, devout *HALL*! where is thy gracious Temper, excellent *USHER*! where is thy even and setled Frame, serious *HAMMOND*! where is thy vertuous deportment, Famous *MORTON*! where is thy rational, well-weighed, and stayed soul, O venerable *SANDERSON*! In *England*, as in *Rama*, there is a voice heard, lamentation and weeping, and great mourning; I as *Rachel* weeping for my excellent children; but they are not. Wo is me for your *Covetousness*, O ye my sons, that you instruct men for another world, yet look not beyond this; that you who are sent to teach men to *live by faith*, should yet *live by sense*; that you who teach *faith the evidence of things not seen*, should yet eye only the *things which are seen*. O shame! *self-denial* is the great duty you enjoyn, *self-seeking* is the great sin you are guilty of. *Love not the world*, is one of the most remarkable Axiomes of our Religion; *Love the world*, is the considerablest rule of your lives. *I have coveted no mans silver or gold*, saith

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the Apoſtle: Oh what ſay you? *I ſeek not yours, but you*, ſaith he: *I ſeek not you but yours*, ſaith you, *Neither at any time uſed I a cloak for covetouſneſs, God is my witneſs*, ſaith the Apoſtle: Oh, what you have done, God and men are witneſs. *Give me the ſouls* (ſaith *Abraham*) *take thou the goods: give us the goods* ſay you) *take you the ſouls.* Is *to live to Chriſt* in this ſenſe, thy *gain?* is *to die to him*, thy *advantage?* Alas! Alas!

Oh your debauched courſes, (you vile and ſordid ſouls) An holy Calling, and an unholy Life! Spiritual perſons, and yet live after the *fleſh!* a clean Garment, and an unclean heart! ſervants of God, and yet ſervants of ſin! reverend in your Function, and yet ſhamefully in your Lives! a Miniſter, and yet given to Wine! a Prieſt, and yet wanton! in holy Orders, and yet in riotous Diſorder! walk circumſpectly and yet reel! a man devoted to the Study and the Cloſet, in chambering and wantonneſs! converſation in heaven, and in Alehouſes and Taverns! ſtudy Eternity, and yet trifle away time! ſtand at the Communion of Saints, yet ſit down in the company of ſcorners! *Oh theſe things ought not to be.*

Thus *vile* you are, and yet you are *proud*; thus *diſhonouring* your ſelves, and yet *ambitious*. *Learne of me* (ſaid Chriſt) *for I am meek and lowly*: Look upon you, you are proud and Lordly. I made you Miniſters for the ſervice of ſouls, you advance your ſelves to be Rulers. I taught *every ſoul* of you to be ſubject; you are impatient of ſubjection. Humility and meekneſs was the glory of my Miniſters; haughtineſs and pride is your ſhame. Were you raiſed by the favour of God and men lately, to be high now? God remembred, and man pitied you in your low eſtate; God will remember, and man will puniſh you in your high eſtate. You humbled your ſelves, and you were exalted; you exalt your ſelves, and you may be made low. Oh the pride that compoſeth your Sermons, that contrives your deſigns, that fills your thoughts, that formeth your countenances, that putteth the Accents and Emphaſis on your Words, that ordereth your Habit, modelleth your Geſtures; that makes you aim at your ſelves in all you do, and forget God; when you ſhould aim at God and forget your ſelves. Shall Miniſters that bring men to Heaven, live in pride, that caſt Angels to Hell?

You are proud, poor ſouls, and ye muſt be *contentious* too:

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Ambaſſadours of peace ye are, yet in ſtrife and envy: you profeſs a Goſpel of peace, yet what emulation? what wrath? Chriſt left peace among you when he went to Heaven, ſhall he find peace when he returns from Heaven? Oh no: though Religion Obligeth you to peace, although diviſions have undone us, although Truth be almoſt loſt, the power of Godlineſs be decayed, good men be grieved, Ibe endangered; though enemies be encouraged, and Atheiſm be promoted by your unhappy differences; yet ſtill you quarrel, ſtill you diſpute. Why do you ſtrive, ſeeing ye are brethren? Have you not one God? have you not one Faith? have you not one Baptiſm? have you not one Hope? O why do you not keep the unity of the Spirit in the bond of peace? why theſe jealouſies, theſe fears, theſe diſtances, theſe bitterneſſes? I mark them which cauſe diviſions contrary to the truth and peace; I always owned, and ſhall avoid them. Biſhop *Uſher* propoſed what was moderate, you hearkened not; Biſhop *Davenant* writ peaceablie, you read him not; Biſhop *Sanderſon* offered modeſtly, you regarded him not: many ſober men offered healing Principles agreeable to the Conceſſions on all hands, yet they are neglected: God himſelf united you in your miſeries, yet you diſagree in your judgements; he joined you in ſufferings, yet you divide your ſelves in his ſervice. O tell it not in *Gath*, publiſh it not in *Askelon*, ——that Miniſters of the Goſpel diſagree among themſelves, and head and lead their people to diſagreements. What, ſhall a Miniſters live and not love? How do you Read? How is it written? Is it not, *Follow peace with all men as much as in you lieth, if it be poſſible*? Do not you read, do not you Preach thus? Oh why do you not live thus? Yea, there is utterlie a fault among you, that you fall out with your Neighbours. Now there is utterlie a fault among you, *That you go to Law one with another, I ſpeak this to your ſhame*, Why do not *you rather ſuffer wrong? why do not you ſuffer your ſelves to be defrauded?* How Preach you, how read you, is it not, that *ye reſiſt not evil? and if any man ſhall ſue thee at the Law, and take away thy coat, give him thy cloak alſo. Who is a wiſe man, and endued with knowledge among you?* Let him ſhew out of a good converſation his works with meekneſs and wiſdom: but if you have bitter envyings and ſtrifes in your hearts, glorie not, and lie not againſt

gainſt the truth. This wiſdom deſcendeth not from above, but is earthlie, ſenſual and devilliſh; for where envying and ſtrife is, there is confuſion and every evil work: but the wiſdom which is from above, is firſt *pure, and then peaceable, gentl, eaſie to be intreated,* full of mercie and good works, without partialitie, without hypocriſie: and the *fruit of righteouſneſs is ſown in peace of them that make peace.*

Well, if you go on profeſſing Religion indifferently, doing the work of God negligentlie; if you carrie on only a form of godlineſs hypocriticallie; if you live without the grace of God within you prophanelie; if you live without the fear of God before you looſelie; if you live without the love of God uncharitablie; if you live againſt your profeſſion ſhamefully: farewel the moſt flouriſhing Church, farewel Ordinances, farewel Miniſtry, farewel Comforts, farewel Bleſſings, farewel our Glorie, farewel our God; *and wo unto us when he is departed from us.*

Oh my Sons, hearken to this one Wiſh; and Oh that it be not my laſt! ——For Gods ſake, for our own ſake, for my ſake, for three Kingdoms ſake, for our gracious Kings ſake, for the ſake of late Poſterity.

TAKE HEED TO YOUR SELVES.

1. That you want not that grace you offer others; that when you ſave others, you periſh not as Caſt-aways your ſelves. Oh feel the power of that Religion you preach, and preach the power you feel: *Be* what you *perſwade others to be.*

2. *Take heed to your ſelves,* and conſider what manner of men ye ought to be in all holy converſation and godlineſs.

3. *Take heed to your ſelves,* that you pull not down with a wicked life, what you build up with an holy Doctrine. If there be no ſuch thing as Religion, preach it not; if there be, live it; if a looſe life may be allowed, do not preach againſt it: and if it may not be allowed, do not live it; be not deceived and deceive not others. Do you know the Judgement of God, that all that commit ſuch things as you do, are worthy of death? then why do you do them? if not, why do you preach the other? Oh preach exactly, and live exactly: as you *think* all the week how to *ſpeak* upon *Sunday,* ſo *reſolve* upon *Sunday* how to live all the *week.* How curiouſlie you preach! O how careleſlie you live!

4. *Take*

4. *Take heed to your ſelves*, and walk wiſely towards them that are without; that whereas they ſpeak evil of you, they may be aſhamed, conſidering the nature and end of your converſation.

Oh *take heed to your ſelves*: You have many eyes upon your infirmities; you have many ſpectators of your falls, to find to aggravate, and to publiſh them: God forbid that you ſhould do evil in the eyes of the whole world; the good part whereof watcheth on your Vertues, to imitate you: the evil part watcheth on your Vices, to traduce you; you are as lights upon a hill, O walk as in the light.

Take heed to your ſelves. if not for others, yet for your own immortal ſouls. Oh preach not of Heaven, and fall ſhort of it: Oh preach not of Hell, and fall into it; of grace and duty, and yet live without them.

Oh *take heed to your ſelves*. Vigilant is your Tempter, great are your trials, many are your temptations much the oppoſition you will meet: for weighty is your work: you deſtroy the power of Satan: you engage the power of hell: Oh take heed to your ſelves.

Oh *take heed to your ſelves*. You have the ſame nature with others, but you commit not the like ſins with others. the ſins that dwell in you are th ſame with other mens, the ſins that are committed by you are greater then other mens: Oh watch then over your evil nature, take care of your great tranſgreſſions: 1. Againſt knowledge, willfullie: 2. Againſt your truth unfaithfully: 3. Againſt your profeſſion, hypocritically: 4. Againſt others very offenſivelie; againſt the honour of God and his wayes, very dangerouſlie; *who is blaſphemed by the ignorant and ungodly through you.*

Take heed to your ſelves, that you may be bleſſed in your undertaking. Let your wayes pleaſe God, as you hope God will bleſs your wayes.——If not for your own, yet for other mens ſouls ſake take heed to your ſelves: ſpeak from your hearts to their hearts: be not intangled by ſin, that you may be able to ſpeak againſt ſin. Oh *do* as you preach, that the world may ſee you *mean* as you preach.

Oh reverend Fathers, enjoyn my wholeſome Canons ſeverelie, viſit mens lives and carriges exactly, overſee the flocks over which the holy Ghoſt have made you overſeers,

care-

carefullie: Pittie Religion that is a dying; pittie me that am decaying; pittie your ſelves that are again falling. Reform my Clergy and you are ſafe; neglect them, and you periſh: keep up the life and practiſe of Religion, and that will keep you, if the power of Religion be loſt, the profeſſion of it will; your Calling will fail, your Order will fail; and God knows *what will be the end thereof*: I fear nothing but ſin, I want nothing but true grace eminent in all my Miniſters, whereby they may pleaſe God, adorn the Goſpel, convince Gainſayers, and reform the world.

Have you not enjoined, That *no Eccleſiaſtical perſons ſhall at any time, other then for their honeſt neceſsities, reſort to any Taverns or Ale-houſes, neither ſhall they Bord or Lodge in any ſuch place? Furthermore, they ſhall not give themſelves to any baſe or ſervile labour, or to Drinking or Rioting, ſpending their time idly by day or night, playing at Dice, Cards or Tables, or any other unlawful Game; but at all times convenient they ſhall hear or read ſomewhat of the holy Scriptures, or ſhall occupy themſelves with ſome other honeſt Study or exerciſe, alwayes doing the things which ſhall appertain to honeſty, and endeavouring to profit the Church of God; having alwayes in mind that they ought to excel all others in purity of life, and ſhould be examples of the people to live well, and Chriſtianly, under pain of Eccleſiaſtical cenſures to be inflicted with ſeverity, according to the qualities of their offences.* Can. 75.

CHAP. IV.

The Church of England's *Complaint againſt Unconſcionable Simony.*

IN your other courſes, O ye my Sons, fear of Authoritie may deter you, Conſcience may check you, ſtrict Laws may reſtrain you, a ſevere over-ſight may reform you: in this ſtrange, in this ſad miſcarriage of *Symony*, I have made Laws, yet you tranſgreſſe them: I have enacted, 31 of Q. E. 6. "That if any perſons, bodies Politick or Corporate, "ſhall or do at any time for any ſum of money, reward, gift, "profit or benefit, directlie or indirectlie, or for or by rea-"ſon of any Promiſe, Grant, Bond, Covenant, or other aſ-"ſurance of or for any ſum of monie, reward, gift, profit,

" or benefit whatſoever, directlie, or indirectlie, preſent or " collate any perſon to any Benefice with cure of ſouls, Dig- " nitie, Prebend, or Living Eccleſiaſtical; or give or beſtow " the ſame for or in reſpect of any ſuch corrupt cauſe or " conſideration; that then every ſuch Preſentation, Colla- " tion, Gift, *&c.* ſhould be utterly void, and of none effect " in Law; and that any perſon accepting of any Eccleſia- " ſtical promotion upon ſuch ſordid accounts, ſhall be judg- " ed a diſabled perſon in Law to have or enjoy any Benefice, " Dignity, Prebend, or Living Eccleſiaſtical. ——Yet ſtill you truck for Livings, you market for Benefices; ſtill you buy and ſell in the Temple: this abomination is ſtill forbidden, and yet ſtill allowed: my Cannons tie from it by an Oath, yet you venture. You ſwear thus:

I, N. N. *do ſwear that I have made no Simonical payment, contract or promiſe, directly or indirectly, by my ſelf, or*
Can. 40. *by any other to my knowledge, or with my conſent, to any perſon or perſons whatſoever, for or concerning the procuring and obtaining of this Eccleſiaſtical Dignity, place, preferment, Office or Living, nor will at any time hereafter perform or ſatisfie any ſuch kind of payment, contract or promiſe made by any other without my knowledge or conſent. So help me God through Jeſus Chriſt.*

Yet you do it. Oh you men of God, can you forſwear this abominable ſin, and yet commit it? Will you publickly diſown it before God and the Church, and yet own it between your ſelves and your Patrons? Shall not God ſearch out this? Theſe things you do and God keeps ſilence: you think he is altogether ſuch a one as your ſelves. Ah, he, will reprove you; he will ſet your ſins in order before you. Oh conſider this, ye that in this forget God! Oh be ſure your ſins ſhall find you out. Shall a man take the name of God in vain, and be *guiltleſs*? Shall a man break his ſolemn Oath, and be delivered? *Shall he eſcape* that doth ſuch things? Shall he proſper? How will you look that God in the face in Prayer, whom you have blaſphemed in your Oath? How can you behold that Congregation that knows you are forſworn? What Preach the Word of God, and regard

gard not the Oath of God! What, gain a Parſonage, and looſe thy ſoul! to attain to a Preferment, ſhall you hazard more then the whole world?

1. Have you never read that in *Acts* 8. 18,19,20,21,22,23. *And when Simon ſaw that through laying on of the Apoſtles hands the holy Ghoſt was given, he offered them* MONEY, *ſaying, Give me alſo this power, that on whomſoever I lay hands, he may receive the holy Ghoſt. But* Peter *ſaid unto him, Thy money periſh with thee, becauſe that thou haſt thought that the gift of God may be purchaſed with money. Thou haſt neither part nor lot in this matter: for thy heart is not right in the ſight of God. Repent therefore of this wickedneſs; and pray God, if perhaps the thoughts of thy heart may be forgiven thee. For I perceive that thou art in the gall of bitterneſs, and in the bond of iniquity.* You will ſay,

Object. *You buy not any gift of grace, as* Simon *would have done; but ſome encouragement to exerciſe your gifts and your graces.*

Sol. Alas! is it not the *gift of God* you buy? are Tythes of God, or are they not? if they are not why do you challenge them? *If they are of God, why do ye buy them of men? Shall a man rob God? yet ye have robbed me, even this whole Nation.* They ſay wherein have we robbed God: in Tyths and Offerings. The Lay-patron takes from God, and you take from him: he ſteals from God, you receive from him. Is it his? why do you ſay Tythe belong only to Miniſters? Is it the Miniſters? why do you pay him for it? why do you juſtifie his encroachment, betray Gods right, wrong me and undoe your ſelves? *Who goeth to warfare at his own charge?* You do it. Doe ye not know that they who miniſter about holy things, live of the things of the Temple? and that ſo the Lord hath ordained, that they that preach the Goſpel, ſhould live of the Goſpel?

Object. *I deal not with the Patron himſelf*, you will ſay.

Sol. Oh be not deceived? God is not *mocked*: what you do by others, you do your ſelves: *Simon* himſelf went not to God, whoſe the holy Ghoſt was, but to *Peter*, one of the Stewards of the *manifold gifts* of God.

Object. *I am civil to the Steward.*

Anſw. How read you. 2 King 5. 20. &c. Gehazi the ſervant

vant of *Elisha* the man of God, said, *Behold, my Master hath spared* Naaman *the* Syrian, *in not receiving at his hands that which he brought; but as the Lord liveth I will run after him, and take somewhat of him.* So *Gehazi* followed after him: and when *Naaman* saw him running after him, he lighted down from the Chariot to meet him, and said, Is all well? and he said, all is well: my master hath sent me, saying, Behold, even now there be come to me from mount *Ephraim* two young men of the Sons of the Prophets: give them, I pray thee, a talent of silver, and two changes of garments. And *Naaman* said, Be content take two talents; and he urged him, and bound two talents of silver in two bags, with two changes of Garments, and laid them upon two of his servants, and they bare them before him. And when he came to the tower, he took them from their hand, and bestowed them in the house; and he let the men go and they departed. But he went in, and stood before his Master: and *Elisha* said unto him, Whence comest thou, *Gehazi*? And he said, Thy servant went no whither. And he said unto him, Went not my heart with thee, when the man turned again from his chariot to meet thee? is it a time to receive money, and to receive garments, and Olive-yards, and vineyards, and Sheep, and Oxen, and men-servants, and maid-servants? the Leprosie therefore of *Naaman* shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

Object. *Yes, let Gehazi look to that.*

Sol. Is it a sin in him to receive a gift, and is it not a sin in you to give it?

Object. *I only laid a wager, bought a horse married my Patrons daughter, or gave bond to resigne.*

Sol. Fie, fie! Are you called to be Ministers? Do your duty, you may look for your due, and make no terms with men for what God freely gives you. Will you add a cheat to your Sacriledge? rob God, and put a trick upon the Law? is this, is this to obey for conscience sake?

Object. *I only bought an Advowson.*

Sol. If you cannot buy a living when it is void, how can you buy it over another mans head when it is not? What do you aim at in the *Advowson*? Do you aim at the good of

souls?

ſouls? thoſe ſouls are provided for already. Do you aim at the benefit of the place? O unworthy man! What, embrace the preſent world! is the Tythe a Miniſters? what need you buy it aforehand? Is it the peoples? why do you take it at all?

2. And is the Church grown ſo contemptible, that it may be bought and ſold for money? Is Preferment rather a prize for the Richeſt, then a reward for the Worthieſt? who will ſpend their dayes in ſerious ſtudie, and their life in wearieſome retirement, and their eſtates in a chargeable education, and at laſt muſt either buy their preferment, or live neglected, and die unobſerved? what ingenious man can endure tedious allowance, unſupportable fees, intollerable baffles, and not retire to his Cloſet, and there give himſelf to diſpondency and diſpair, curſing the *day wherein he was born*, and the years wherein he was bred up; ſaying, as *Elijah* ſecretly to his ſoul, *Lord, it is enough, take away my life*, ſince I have out-lived the glory of the Church, the honour of my Calling, the encouragements of Parts and Worth? ——I cannot live uſefully; O that I might die comfortably!

3. Have I no true Miniſters, but a Generation of *Demaſſes*, that embrace the preſent world? Have I no Miniſters called of God, that will live upon God? none that can truſt God with their maintenance? Will you all crouch for the Prieſts office only, that you may eat a Morſel of bread? will you all degrade your ſelves, and buy and ſell your ſacred perſons and employments? Juſtly would the Catholick Church have degraded you, *Can. ap.* 10. *Conc. Chalc.* 2. *Conc. Auriaſ.* 14. And will you go on making merchandize of the Word? and will you go on in the Miniſtry, out of *filthie lucre, and not out of a ready mind*?

Thus, thus are my worthy Sons laid aſide, the unworthy are promoted: my people periſh, my Religion decaies, my enemies break in upon me, and I have only here and there one to ſtand by me. The *weak*, the ſcandalous that came in by *Simonie*, betray me. Oh ſacred Majeſty, O ye the honourable Nobility, O ye worthy Gentlemen, let it be your honour that you can diſpoſe of Livings to the glory of God, the honour of the Church, and your own comfort: let it

be

be your ſhame that you make any advantage of your Livings to the diſhonour of God, the danger of the Church, and the ruine of ſouls. O ye ingenious Miniſters, content your ſelves rather that you deſerve Preferment, then endeavour to enjoy them in this vile, unworthy and dangerous way: never ſtoop to theſe low terms: be rather buried in an honeſt privacie, then appear with a publick infamy. *Non ſi nunc & olim ſic erit.* Oh ſacred and auguſt Authority of King and Parliament, own your former Laws; vindicate your Authority; meet this threatning miſchief; ſet a watch upon Patrons and their Stewards; frown upon the reaching Clergy; find out the Panders of *Symonie* that lie about town, and ſet up as it were an Office for abomination. Take heed. O ye Patrons, how you lay the Childs portion in a Parſonage, *and devour that which is holie, and after make an enquirie*; forcing the hopeful Youth to begin with Perjury, and commence with Sacriledge. Oh! words fail me: I muſt leave with you the excellent *Jewel*'s words to Queen *Elizabeth*, 1561.

The Livings of ſuch as are in the Miniſtry, are not in their hands to whom they are due: they ſeldom paſs now-a-dayes from the Patron if he be no better then a Gentleman, but either for the Leaſe or preſent money. Such Merchants are broken into the Church of God, a great deal more intolerable then were they whom Chriſt whipt out of the Temple. Thus they who ſhould be careful for Gods Church, that ſhould be Patrons to provide for the conſciences of the people, and to place among them a learned Miniſter, who might be able to preach the Word to them in ſeaſon and out of ſeaſon, and to fulfill his Miniſtry, ſeek their own, and not that which is Jeſus Chriſts; they ſerve not Jeſus Chriſt, but their belly: and this is done not in one County, in one place, but throughout all England. Oh mercifull God, whither will this grow at the laſt? If the miſery which this Plague worketh would reach but to one Age, it were intolerable; it will be a Plague to Poſterity; it will be the decay and deſolation of Gods Church. Young men ſee this, and they are weary and diſcouraged, they divert their ſtudies another way. I know your Grace heareth not of theſe matters, and I hope God will work in your gracious heart ſome reme-

remedies against them: for otherwise the Schools will be forsaken, the Church desolate, the People wild and dismayed, the Gospel discredited; and this noble Realm, which ever was famous for the name of Learning, likely to come to such ignorance and barbary as hath not been heard of in any memory before our time. Poor souls are destitute without a Guide, the afflicted in conscience have none to quiet them; they grow wild and savage as a people that hath no God; they are commanded to change their Religion, and for lack of instruction they know not whither to turn them. Oh if the Kingdom of God be not worthy to be promoted, yet the Kingdom of Satan is worthy to be overthrown.

Oh our Posterity shall rue, that ever such Fathers went before them; and Chronicles will report this miscarriage: they shall leave it written in whose time and in whose reign this was done. Or if we grow so barbarous that we consider not this, or be not able to draw it into Chronicle; yet forreign Nations will not spare to write this, and publish it to our everlasting reproach and shame. By these means forreign power which by Gods mercy this Realm is delivered from, shall be brought upon us: the truth of God shall be taken away; the holy Scripture burnt and consumed in fire; a marvellous darkness and calamity must needs ensue.

Oh that your Grace might behold the miserable disorder of Gods Church! or that you might see the calamities that will ensue! It is a part of your Kingdom, and such a part as is a prop and stay to the rest. I will say to your Majesty as Cyrillus sometimes said to the godly Emperours, Theodorus and Valentinian: Ab ea quæ erga Deum est pietate reip. vestræ status pendet. You are our Governour, you are the Nurse of Gods Church: We must open this grief before you, and God knoweth whether it may be redressed, it is let grown so long, it is gone so far: but if it may be redressed, there is no other but your Highness that can redress it.

The Definition of Simonie.

SYmonie is an intentive desire or purpose to buy or sell a spiritual Living, or any Corporal thing annexed to the Church.——*Grat. dist.* 1. *p.* 2. 91. *Zanch. de. inter. cultu. Concil. compl. Sect.* 43. *dec. cont. Nic. can.* 8. 96.

CHAP.

CHAP. V.

The Church of Englands *Complaint againſt Encroaching Plura-lities.*

IS your portion, oh my Sons in this life, or is it in another? Is the ſatisfaction your immortal ſouls look for in the emptie, vain, low and periſhing contents of this world, or in the full, high and everlaſting enjoyments of the other world? If in this life you have hope only, you are of all men the moſt miſerable, the moſt contemptible, and moſt deceitful: if in another, why ſo many Imperial Laws, ſo many Eccleſiaſtical Canons, ſo many Decrees of Councils, ſo mans ſevere Reproofs from Fathers and Caſuiſts, ſo many Complaints and Reproaches, ſo many Laws and Injunctions, ſo many Attempts and Endeavours in Parliament theſe ſixtie years againſt your Monopolie of Livings and Pluralities of Benefices? Why do you heap upon your ſelves this envie? why do you provoke theſe Reproaches? I provided for you liberally; I checked thoſe that oppoſed your maintenance, ſeaſonablie, I encouraged your Induſtrie and Merit carefully, beyond any reformed Church in the world; I reſtored you to your Rights handſomly, I ſecured your Rights legallie: will not this ſatisfie you? will not this content you?

1. It's but lately that you were thought uncapable of one Living; and now three, four, five, cannot ſuffice you. It's not long ſince you wanted neceſſaries, and do you now heap up ſuperfluities? Lately you could not provide for your Families *Wants*, and do you now provide for their *Exceſs* and Pride? have you forgot how lately *you graſped all*, and *you loſt all*? Alas! Alas!

2. And will you eat bread out of your Brethrens mouths, and will you ſtarve your fellow-ſervants? Are you Miniſters? ſo are they. Are you Orthodox? ſo are they. Are you Loyal? ſo are they. Have you been conſtant? ſo have they. Are you ſerviceable to the Church? they more; *in labours more abundant*. Oh how many excellent men who out-lived the late miſeries, Articles, Committees, Sequeſtrations, Proteſtations, Covenants, Engagements, *lingring out their lives*, laden, and almoſt oppreſſed, worn out, and quite tired with the burthen of years, cares, fears, labours, ne-

ceſſities

ceſſities and afflictions, are now fain to die in obſcurity, want and contempt, as if the Sons of the Church of *England* wanted only this to make up the meaſure of their ſufferings, *That they ſhould be undone when the Church is reſtored!* How many hundreds, ſober and able men are laid aſide, and contemned by ſome as Orthodox, and deſpiſed by others as poor? whom the people would relieve, but that they are faithful to me: whom I would relieve, but that I am ſwallowed up by you. When you look big with your abundance and ſuperfluity, and glory in your preferments, how many hundred able and ſober men are aſhamed of their Order and Function, are wrapped up in poverty and diſcontent, and loſt in poor employments? whoſe faithful labours I want, whoſe ſober converſations might honour me, whoſe diligence and care might reſtore me, whoſe reaſon and learning might uphold me, whoſe powerful preaching might eſtabliſh me, whoſe ſelf-denial and devotedneſs to publick good might ſave me. Alas, Sirs, *let none of you think of himſelf more highly then he ought to think, but to think ſoberly according as God hath dealt to every man the meaſure of faith, for as you have many members in one body, and all members have not the ſame Office*; ſo I being made of many, am one body in Chriſt, and every one in me is a member one of another. You, my Sons, having then gifts differing according to the grace that is given you, whether Propheſie, *&c.* why ſhall not they that propheſie be encouraged according to the proportion of Faith? or Miniſtrie, why ſhould not all be encouraged that wait on the Miniſtrie? or they that teach, on teaching? or they that exhort, on exhortation? The body is not one member, but many: now hath God ſet the members in the bodie as it pleaſeth him; and if they were all *one member*, where were the bodie? the eye cannot ſay to the head, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more thoſe members of the body which ſeem to be more *feeble*, are *neceſſarie*, and thoſe *leſs honourable*, upon theſe we ought to beſtow more abundant honour. And our uncomely parts have a more abundant comelineſs: for our comely parts have no need, but God hath tempered the body together, having given more abundant honour to that part which lacked, that there ſhould be no ſchiſm in the body, but that the members

ſhould have the ſame care one for another. Now ye, my Sons, are the body of Chriſt, and members in particular: and God hath ſet ſome in the Church; firſt, Apoſtles; ſecondarily, Prophets: thirdly, Teachers: Are all Apoſtles? are all Prophets? are all Teachers? are all provided for? Oh covet earneſtly the beſt Gifts, not the beſt Livings! And yet I could ſhew you a more excellent way.

Why is that Preferment engroſſed by one, which might maintain Twenty? Why are thoſe Revenues loſt upon the folly, vanity and ſuperfluitie of one family, which might provide for the honeſt occaſions of five? Oh *Juſtice*, the equal Diſtributer of Affairs, whither art thou fled! Oh *Equity*, whither art thou retired!

3. If you conſider not the ſin, do you conſider the conſequences of theſe miſcarriages: the envie that you already ſink under, the occaſion given unto them that ſeek occaſion, which hath already diſgraced you; the great diſcontent that alreadie endangereth you. Have not you enemies to your Order, Calling and Judgement, and muſt you incenſe your friends? Muſt you provoke that God that hath hitherto upheld your Order and Function, by abuſing the maintenance he allows for his ſervice and ſervants to your own advantage? Muſt you diſpleaſe his ſacred Majeſty, by appropriating to a few ill be'oved perſons, for whoſe ſake his Majeſty is thought the worſe of, that encouragement which might be equally beſtowed upon well-deſerving and well-beloved, who might in each Pariſh teach his ſubjects their duty faithfully, perſwade them to obedience ſucceſsfully and ſettle them in the Doctrine of Government according to the great Principles of Chriſtianity, moſt happily? Muſt you provoke your Brethren of the Clergy to diſcontent, by taking up all the encouragements of their Studies, all their employments and hopes? How many hopeful young men in City and Country are forced either to want, or, which is worſe, to live upon your ſmall Penſions, and ſcant allowance; and, what is natural for parts, and ingenuity, in want to diſpair their fortunes, and envy yours? How readily do they now, hopeleſs of any regular favour, apply themſelves to popular applauſe, that their compliance may gain that among the people, which their merit could not among you? Do not you ſee how the people forſake you, as

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Self-Seekers? how the Gentry cenſure you, as Unconſcionable? how the Clergy abhor you as invaders of their places and preferments? Do you not ſee that the Law can hardly ſecure you? that authority can ſcarcely defend you from all the affronts and baffles that Malice do ſuggeſt to an incenſed people? the adverſaries triumph, the many friends I have weep, the Sober and Serious are amazed, to ſee fourſcore or an hundred odious men filling up a whole Church. Do you imagine thoſe many active men will reſt in a diſpirited, poor, mendicant, decayed, dejected and vexatious condition? Do not you fear their melancholy thought, their retired contrivance, their forlorn meetings? You know there are none ſo dangerous as the *Diſcontented Scholars*. Monopolie is the Ruine of the State; Pluralities are the ruine of the Church; the one neceſſitates the indigent Subject to dangerous courſes and practiſes; the other, the poor Scholar to as dangerous diſcourſes and thoughts.

Is it not enough that mens late malice and inſolencie againſt the Miniſtry, reduced them to want and contempt, but that (to my ſhame, who am bleſſed of God with abundance and honour) one ſmall part of the Miniſtry ſhould reduce the other to ſmal Contributions, poor Dependencies; ſo uncertain and ſo baſe, that men of ingenious ſpirits and learning muſt deteſt them, who cannot endure when they do their work to beg for their wages, not without ſordid compliances and flatteries with vile men in their vileſt humours? Oh look upon the poor Curates, and their Families, what is their portion of the proſperity we now enjoy? Alas, they live by Gods mercy, and mens charity. How deſpicable is their Calling? How little their Authority? how inconſiderable their Inſtructions? How ſucceſsleſs their Doctrine? how uncreditable their Lives? Do not you ſee that your fellow-Miniſters under theſe neceſſities will not long be able to aſſert the honour of their Calling; and that no after-Generation will ſucceed to inherit their poverty and pains, unleſs ſuch as will further debaſe the Dignity of the Function? What, muſt all the ingenious Miniſters be Stipendaries! The Faction threatned no more. Muſt they have only their allowances? Anarchie could have done no more. Are you reſtored to reduce your fellow-ſervants to that penurie by Law, which Fanaticks

would have brought them to without Law? they wanted only this misery, to be undone by their Brethren, and perish by them of their own profession.

Object. *These poor men*, you will say, *are provided for answerable to their Parts.*

Answ. Have they Parts for the Calling of Ministers, and have they not Parts for the Maintenance of Ministers? Can they preach the Gospel, and can they not live by the Gospel? Are they worthy to discharge your Cures, and are they not worthy to enjoy them?

5. Do you desire the advantage of so many Benefices, or do you desire the charge? if the *advantage*, then the poor Separatist was in the right, when he called you *Hirelings*; then indeed you make *merchandise of Souls*; then you are the greatest Juglers and Deceivers in the world; and you laugh among your selves, (as the *Tuscan* Sooth-sayers) and confer Notes, as that Pope with his Cardinal, saying, *How much gain doth this fable of Christ bring us?* ——and poor souls should avoid you as the shadow of death. What, shall I hear him whose godliness is gain! whose God is his belly! whose faith is his advantage! whose hope is only in this world! His watchmen are blind, they are ignorant, they are all dumb dogs, they *cannot bark*; sleeping, lying down, loving to *slumber*: yea, they are greedy dogs which can *Never* have *enough*, and they are shepherds that cannot understand: they all look for their *own way*, every one for his gain from his *quarter*. Come ye, say they, I will *fetch wine*, and we will *fill* our selves with *strong drink*; and to morrow shall be as this day, and much more abundantly, *Isai.* 56. 9, 10, 11, 12.

If the *Charge*, do you know what you do? do you know that you must watch over the Congregation as they that must *give an account*? so many Benefices, so many more hundreds of souls that you must answer for? Do you know what it is to answer the great God for an immortal soul? do you know what it is to give an account of the purchase of Christs bloud? do you know what is the work, what is the charge of a Minister? Oh poor souls! you consider not whether some have not accused you to God, whom you never saw; whether souls under your charge are not daily going to another world, with doletul complaints against you, whom

whom you never knew; whether any in Hell do not cry out against you, whom you never saw: thousands have appeared before the Judgement-seat of God, excusing themselves with your faults, though you lay it not to heart; alledging, that they saw no more Religion in the world then Interest and Gain, they knew not what to do to be saved. Alas, you are not sensible that there may be hundreds in Hell that you looked not after, cursing the day that ever you were born, that ever you were sent into the World, that there should be so many Wretches that lived only to damn men. If it be a Charge you desire, why do you not attend unto that flock over which the holy Ghost made you overseers? Why do you not in that calling wherein you are called abide with God? Is it possible for you to serve two Cures? you will hold to the one, and despite or neglect the other: and is it possible for you to be saved? Lord, what if you gained the World at the rate of undoing souls? Do you consider that the bread you eat is the price of souls? How can you eat with comfort, and think Oh some of my charge may be now going to Eternity, and I prepared them not? How can you sleep securely, and think, Some of my charge may awake to morrow in another World, whether of Woe or Well I know not? How can you die peaceably and think, *Where shall we meet the many souls that have gone before us out of our Congregations?* Oh where are ye, O immortal souls! with God, or for ever departed from the presence of the Lord! Oh did you ever read that of St. *Bernard*, *Qui non unus sed plures in beneficiis, non unus sed plures in supplicis*? If you pity not me once again by these courses decaying, if you pity not poor souls by this means perishing, Oh pity your selves, and have mercy upon your own souls: Alas, that men should be educated chargeably, should study diligently, should be ordained solemnly to delude souls, to mock God, to deceive the world, and undoe men, for two, or three, or four hundred pounds yearly, during a short life! that you should appear in a Pulpit (if yet you do appear in a Pulpit) for a little Maintenance! that you should appear very solemnly every Sunday, only to put a trick upon God and men! I hope better things of you, and things that accompany salvation, though thus I speak. "In the Primitive times every *Church* of so ma-

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"ny ſouls as are of your Pariſhes, had many Miniſters, where-
"of the ableſt ſpeakers did moſt in publick, and the reſt did
"the more of the leſs publick work, (which ſome miſtake for
"ruling Elders) but now one of you takes the care of many
"Churches. The Popiſh times, I mean years 632. could di-
vide *England* into Pariſhes, for the better diſcharging of the
cure of ſouls: our times unite thoſe Pariſhes again, for the
better maintenance of pride and vanity. Is it for this that we
are reformed? is it for this we are Proteſtants? then each Pa-
riſh had their Miniſters to pray with them fervently, to teach
them faithfully to comfort them ſeaſonably, to converſe with
them uſefully. Ah! *in quæ nos reſervamur tempora!* Now,
now my people are neglected, my buildings are ruined, my
hoſpitality is loſt, my authority is ſhrunk and faln, and the
Church of *England* is thought to be nothing elſe but the inte-
reſt of a few crafty Clergymen, ordering all things to their
beſt advantage.

Though *Envy* may know, and *Prejudice* it ſelf may conſi-
der, I am a Church made up of godly and religious men:
Princes, Nobles, Gentry, Biſhops, Miniſters and people main-
taing an Orthodox Doctrine, a Primitive Government, a
pure and orderly Worſhip, a ſevere Diſcipline, and a Chri-
ſtian Communion in Word and Sacrament; who have for-
bid theſe extravagancies by wholſome Laws, checked them
by ſevere Canons, and diſallowed them by fair and juſt
means imaginable. In the darkeſt and moſt ſuperſtitious
times, I ordered, *That no Monks*, i. e. *idle perſons, ſhould take
Livings of Biſhops, or appropriate the Revenues of them to them-
ſelves; but that the Prieſts ſerving thoſe Cures, and the Church-
es, might be provided with neceſſaries.*

Do you know why Monks were pulled down in *H.* 8. time?
Lay it to heart, I beſeech you, for many look for your fall too.
1. They were accuſed for engroſſing Wealth and trade, and
do you hear what the world ſaith of you? 2. They were ac-
cuſed for impoveriſhing Pariſh-Prieſts, and decrying Preach-
ing, as miniſtring Matter of Schiſm and Diſputes, and mag-
nifying their own performances of Prayer and Devotion: by
which and other Artifices, they undermined the poor Prieſts,
and procured that many Churches preſentative, with their
Glebes and Tyths, were appropriated to their Covents, leav-
ing

ing but a poor pittance for the *Parish-Vicar*. This was the occasion of the first Impropriations, I pray God your carelessness doth not occasion another.

Oh remember *Robert Whitgifts*, the Abbot of *Wellow's* speech, who was wont to say, *That they and their Religion could not long continue, because* (said he) *I have read the whole Scripture over and over, and never found that Monasteries* (and I may add pluralities) *were founded by God: for* (said the honest Abbot) *every planting which my heavenly Father hath not planted, shall be rooted up.*

Do you remember that Lay-parliament in King *H.* 8. his time? wherein the Nobles and Commons assembled signified to the King, that the Temporal profession of Abbots, Priors, &c. vainly spent, would suffice to find 150 Earls, 1500 Knights, 6200 Esquires, 100 Hospitals? do you remember those Mock-Parliaments that often considered how many 1000 men your Tythes (ill bestowed upon you, as they thought) would maintain? You were once undone, ——now are you made whole: I beseech you, my sons, sin no more, lest a worse thing come unto you.

Bishop *Jewel* on 1 *Thes. p.* 71.

Forasmuch brethren as we were kept from you for a season concerning sight, but not in heart, we are enforced the more to see your face with great desire. Therefore we would have come unto you, I *Paul*, at least once or twice, but Satan hindred us. **Such a zeal and care had he over the people of God. Oh in what case then are they that are careless, and have no regard of the people of God! which hunt after Livings, and bend not themselves to do good! which serve their own belly, and seek to be rich, and eat up the people of God as if they were bread! they cannot say they have a desire to see the face of their flock, and that their heart is with them: howsoever they find time for other matters; they can never take time to know their sheep, and they do the work of the Ministry among them: they care not for them, they think not of them; they plant not, they water not, they watch not, they give no warning of the dangers at hand: they teach them not to deny all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world. It were happy if all such were removed out of the Church of God: they destroy the souls and lead them to destruction by their negligence. What account shall they give unto God for the souls**

of

of their Brethren? Where shall they stand? or what will they say when he shall bid them make a strait account? this is the practice of Satan, he useth all means to snare us, and withdraw us from that blessed hope: sometimes he letteth the encrease of the Gospel, by raising up tumults, and disquieting the Church of God, and stirring the heart of such as are in Authority to persecute by all means the teachers of the Gospel of Christ. Again, when God gives peace and quietness to his Church, he leadeth the Overseers of the people to a forgetfulness of their duty, to seek the pleasures and delight of this life, and to have no regard of the work of the Lord: such occasion the Devil seeketh to hinder our salvation, and to withstand the truth and glory of God.

CHAP. VI.

The Church of England's *resentment of Non-residence.*

OH my Sons, I have no pleasure in exposing you; yet have I no power to excuse you: you know that I have charity for you, that *suffereth long*, that *is kind*, that *is not easily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things*. Alas! what shall I do now my people complain, my adversaries reproach, my Soveraign is displeased, my Nobility and Gentry are incensed; and where-ever I turn my self, Complaints are made, Petitions are drawn up Jealousies are whispered, and Fears are murmured! *If I should hold my peace, I should be thought altogether such a one as you are*: if I should speak, my tongue fails me. I am in a great strait; yet you had better hear your miscarriages faithfully reproved by me, to your reformation, then maliciously aggravated by others to your destruction. My words may be smart, yet they are wholsome; severe they may be, yet kind; you hear me with sorrow, but not with more then I speak to you with.

1. It's sad that after so many Councils, Decrees, (as *Carth. 6. Tol. 6. Chalc. 7. Nic. 15. Sardic.* 14. after so many Fathers charge, as *Hier. com. 2. p.* 111. *Aug.* 7. 4. in *B. 16. Athan.* in *Jo. 7. Naz. apol. p. 16. Cy. Ep.* 8. *Greg. de cura pastorali passim*) after so many provisions of Parliaments, as 30 *H.* 8. 4. 32. *El.* 6. so many complaints from friends and foes, as 31 *Q. El.* 3 *K. J.* 12. *K. Ch.* a sin so dishonourable to your profession, so dangerous to Church and State, so clearly repugnant to your

your Callings as Nonresidence is, should yet be *named amongst you.*

As, 1. Do you read that in *Act.* 20. 25. *Take heed to your selves, and to all the flock over which the holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own bloud?* &c. *Take heed,* be not absent, neglect not. Do you consider where you are, what you have taken upon you? Over which the *holy Ghost*: hath the holy Ghost set you over your flocks, and do you forsake them? hath Heaven intrusted them to you, and do you neglect them? *Overseers* and yet come not neer your flock? Bishops, and never visit them? To feed *the Church of God*, that Church for whose sake the world is upheld. Oh what a charge have you undertaken! & will you be unfaithful to this charge? are you Stewards of Gods own Family? *Oh it's required of a Steward that he be found faithful,* 1 *Cor.* 4. 2. Have you the conduct of those Saints that must live for ever with God in glory, and will you neglect them? Are the souls of men thought meet to see his face in Glory, and are they not worthy of your utmost care and pains? Oh if you keep beasts you might say they are scarce worth looking after; but do you think so of the souls of men, of the Church of God, the peculiar people, the holy Nation? *Which he hath purchased with his blood*; God the Son hath purchased the Church with his bloud, and will not you look to it? What, Sirs, will ye dispise the bloud of Christ? Shall the price of his bloud be lost? Hath Christ died for souls, and shall I not sweat? Are my people they which Christ came from Heaven to save, and shall not I go from the City, from the Court, *&c.* to save them? Oh what do I hear, may you say, when it may be one of my poor flock perisheth, for whom Christ died?

After my departing (saith the Text) *grievous Wolves shall enter in among you, not sparing the flock.* Oh, Sirs, do you not know that the Jesuite is busie, that the Seducers are many? Why do you forsake the flocks? are you resolved to ruine me? First, you displease the people, then you leave them open to any seditious or factious persons that will improve their prejudice, discontents and weakness, to their own advantage. It's true, you substitute your Curates but alas, poor men, they are

hardly able to live, much less to dispute: they are hardly able to furnish themselves for Sermons, much less for Controversies: besides that, they are so contemptible, that I may here very pertinently alledge that of *Eccles.* 9. 13.

Oh that you should betray his Majesties interest and my cause, and leave his subjects and my people to the temptations of those men who with good words and fair speeches deceive the hearts of the simple, with feigned words making merchandize of them! Can you stay in Court or City, and leave poor Neighbours perverted, honest men deluded, good subjects debauched, and a Kingdom almost overturned? *As Augustus* said to *Quint. Varus, Quintili Vare redde Legiones*; so his *Majesty*, so I (if yet you will hear me) say unto you: Oh restore us the many souls which by your neglect we have lost! Oh restore that peace which by your carelesness we want? Oh restore us that purity of Doctrine and Worship, which by publick and private diligence you might have secured? while you are asleep, the enemy soweth his tares; while you sleep, your ruine slumbers not: while you ride to and fro seeking that preferment your ambition may pitch upon, your adversary the Devil and his Emissaries goes to & fro seeking whom he may devour. You compass Sea and Land for *Wealth*, your adversaries compass Sea and Land for *Proselites*.

And did not the late times slander you? and are you Hirelings indeed? *He that is an Hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth, and the wolf catcheth them, and scattereth the sheep. The Hireling fleeth because he is an Hireling, and careth not for the sheep*, Joh. 10. Oh of your own selves do men arise *speaking perverse things* to draw away Disciples after them. Therefore watch; and remember, that in the Primitive times for the space of many years the Ministers ceased not to warne every one night and day with tears: and they could say to their Congregations, *We take you to record that we are pure from the blood of all men, for we have not shunned to declare unto you the whole counsel of God. We have coveted no mans silver or Gold, nor apparel*, Acts 20.

2. Are not you them *that watch for mens souls*? and do you not look after them? Are you to watch over them so as to give an account? and do you leave them? are you the Angels

of

of the Church, ſent forth to miniſter to them who ſhall be heirs of ſalvation, and to behold the face of their father which is in Heaven; and do you not regard them? Angels and earthly? Angels, and yet worldly? Are you the Souldiers of Chriſt, and do you intangle your ſelves in the affairs of this life? Are you ordained to preach the Goſpel? a neceſſity is laid upon you, and wo is you if you preach not the Goſpel. Are you Stewards of the manifold gifts of God, and do you not remember that you muſt give an account of your Stewardſhip, for you ſhall be no longer Stewards? Are you in Chriſts ſtead, and yet ſo careleſs of his people? Ah if Chriſt had ſerved you ſo, what had become of you? what had become of the world?

3. Do you love the Lord Jeſus Chriſt, and yet not feed his flock? *Simon Peter, loveſt thou me? feed my lambs. Simon Peter loveſt thou me? Thou knoweſt, O Lord, that I love thee: feed my ſheep.* Have you any kindneſs for your peoples ſouls? Do you not hear them cry, *Come* and *help* us? Are they your joy, your Crown, your rejoycing? Oh have mercy upon them! Do you not hear them ſay, *Maſter, careſt thou not that we periſh?* We have immortal ſouls to looſe, and Eternity to hazard; careſt thou not that we periſh? Do you wonder that your people deſert you, when you have forſaken them? Can you blame them that they ſeparate from you, who have no care of them? They muſt needs forget their duty towards you, when you have forgotten yours towards them. No wonder if they cleave to their *Paſtors* and *Teachers*: for they find none *like minded, who naturally care for their ſtate.*

O Sirs, the *harveſt* of ſouls at this time is great: * the Prebends are many, the Prieſts are many, the Deans are many—the *Labourers* are few: Shall I pray the Lord of the harveſt to *turn you out*, and *ſend forth Labourers into his harveſt?* the ſouls that would be ſaved are many; but they die in ignorance, and you are not among them to inſtruct them? they die in doubt, and you not neer them to ſatisfie them; they die in diſpair, and there is none to comfort them; they live in diſorder, and there is none to guide them; they are in ſtate of nature, and there is none to reclaim them; they are weak and there is none to ſtrengthen them; they are liable to temptation, and there is none to aſſiſt them to manage their Temptation; they go aſtray, and there is none *to ſeek them that are loſt*; they are

* Biſhop Jewel.

in the gall of bitterneſs, and there is none to relieve them; they are under the power of Satan, in *darkneſs*, and there is none to *turn them to God*, that they may receive *forgiveneſs of ſins and an inheritance among them that are ſanctified by faith in Chriſt*, *if God peradventure might give them repentance to the acknowledgement of the truth*, *that they might eſcape out of the ſnare of the Devil*; that ſo *they might be converted*, *and their ſins be forgiven them.* Fain would they *hear*, *that their ſouls might live*; but you are not among them to *preach*; willing are they to receive the Sacrament, but you are not among to adminiſter it. They are declining in grace, and there is none to recover them, or *in the ſpirit of meekneſs to reſtore them*, they are at a loſs, and there is none to adviſe them; they miſcarry, and there is none to overſee them, to watch over them, to look to them; they are ſick, and there is none to viſit them, to inſtruct and comfort them; they are unruly, and there is none to ſee that Church diſcipline be exerciſed upon them.

4. Will you receive the tyths of God, and not do the work of God? will you live of the Goſpel, and not preach the Goſpel? will you live of the Altar, and yet not ſerve the Altar? will you eat, and not work? will you receive tyths given to *Melchizedec*, and yet bleſs not the children of *Abraham*, that pay it! will you receive the Levites portion, and yet *not wait on the Tabernacle*, *nor ſerve the Sanctuary?* will you have the double honour of *Reverence* and *Maintenance*, and yet not labour in the Word and Doctrine? Muſt he that is taught communicate unto him that teacheth him not in every good thing? ---How can you enjoy theſe Donations our forefathers made to Miniſters for teaching the Word of God, for praying, &c. and yet neither teach nor pray? *Vid. Spel. conc. Br. p. 29. Vid. Illyr. cent. 8. c. 9. Col.* 516. *Ed.* 1624. *Bede Hiſt. Eccl. l. c.* 16. *fin. Lamb. Arch. p.* 22. *Bonif. Ep. p.* 24. *Polyd. Virg. l.* 5. *p.* 89. 90. *Stow. p.* 99 *vit. Eg. Ingulph. Sect.* 6. 7. *Mat. Weſt. Geſt. Br.* 2. 2 *Tilſley anim. ſed p.* 173. *Speed Hiſt.* 7 *c.* 32. *Fox Martyrol.* 3. *p.* 136 *Præfat. in Leg. Alfredi. c.* 38. *Leg. Eccl. Alur. Athelſtan. Mulmesb. de Geſt. Br.* 2. *c.* 11. *Gemel. l.* 6. *c.* 9. *Seld. Eadm. Hiſt. p.* 171. *R. Baſtingſt.* 3. *p.* 186. How will you look your Anceſtors in the face, when you have taken their gifts, and neglected their deſires? What, take the tythe they gave, and leave their poſterity deſtitute!

Ob. You will ſay, *We have Curates* and they perform our duty.

Anſw.

Anſ. 1. Curates? what new generation of men are theſe Curates? We have indeed ſome Prophets, ſome Apoſtles, ſome Evangeliſts, ſome Paſtors, ſome Doctors: but no Curates. Your Commiſſion (O my Sons) is, *Go ye, and teach all Nations*; not *Go ye*, or ſend *your Curates* to teach all Nations. Hath your Servant liberty to bring whom he will to your ſervice, while he takes his pleaſure; and have you liberty to bring whom you will to Gods ſervice, while you take your pleaſure? Oh Sirs, the Scriptures run thus: *Son of Man, I have made thee a watchman to the houſe of Iſrael: therefore hear the word of my mouth, and give them warning from me. When I ſay unto the wicked, Thou ſhalt ſurely die, and thou giveſt him not warning, nor ſpeakeſt to warn the wicked from his wicked way to ſave his life: the ſame wicked man ſhall die in his iniqnity, but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedneſs, nor from his wicked way, he ſhall die in his iniquity, but thou haſt delivered thy ſoul. Again when a righteous man doth turn from his righteouſneſs, and commit iniquity, and I lay a ſtumbling block before him, he ſhall die: becauſe thou haſt not given him warning, he ſhall die in his ſin, and his righteouſneſs which he hath done ſhall not be remembred, but his blood will I require at thine hand. Nevertheleſs, If thou warn the righteous that the righteous ſin not, and he doth not ſin; he ſhall ſurely live becauſe he is warned; alſo thou haſt delivered thy ſoul. I charge thee therefore before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing, and his Kingdom: Preach the Word be inſtant in ſeaſon, out of ſeaſon; reprove, rebuke, exhort with all long ſuffering and doctrine. For the time will come when they will not endure ſound doctrine, but after their own luſts ſhall they heap to themſelves teachers, having itching ears. And they ſhall turn away their ears from the truth, and ſhall be turned into fables: But watch thou in all things endure afflictions do the work of an Evangeliſt, make full proof of thy miniſtry.* If you would be ſaved only by Curates, then ſerve God by Curates: if you may be damned only by Curates, then truſt your charge to Curates. But how do you read? *Son of man propheſie againſt the ſhepherds of Iſrael, propheſie and ſay unto them, Thus ſaith the Lord God unto the ſhepherds, Wo be to the ſhepherds of Iſrael, that do feed themſelves: ſhould not the ſhepherds feed the flocks? Ye eat the fat, and ye cloath you with the*

wool

wool ye kill them that are fed: but you feed not the flock. The diſeaſed have ye not ſtrengthned, neither have ye healed that which was ſick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye ſought that which was loſt: but with force and with cruelty have ye ruled them. And they were ſcattered, becauſe there is no ſhepherd: and they became meat to all the beaſts of the field, when they were ſcattered. My ſheep wandred through all the mountains, and upon every high hill: yea, my flock was ſcattered upon all the face of the earth, and none did ſearch or ſeek after them. Therefore ye ſhepherds hear the word of the Lord: As I live ſaith the Lord God, ſurely becauſe my flock became a prey, and my flock became meat to every beaſt of the field, becauſe there was no ſhepherd, neither did my ſhepherd ſearch for my flock, but the ſhepherds fed themſelves, and feed not my flock; Therefore, O ye ſhepherds, hear the word of the Lord, Thus ſaith the Lord God, behold, I am againſt the ſhepherds, and I will require my flock at their hand, and cauſe them to ceaſe from feeding the flock, neither ſhall the ſhepherds feed themſelves any more, for I will deliver my flock from their mouth, that they may not be meat for them.

2. Are Curates Miniſters, or are they not? if not, why do you employ them? if they are, why do they not live upon that maintenance that God hath allowed Miniſters? You could not endure rationally in theſe late times to hear of Stipends yet now your Brethren muſt be content with Allowances: and beſides, if they are Miniſters, then either they have cure of ſouls, or not: if they have cure of ſouls, why do they not attend their own charge? if they have no cure of ſouls, how can they exerciſe any Miniſterial act, ſeeing they have none to exerciſe it upon? no people being obliged to attend any but their own Miniſter: yea, all people being obliged to attend only their own Miniſter. If you will ſay, He is your peoples Miniſter, then you muſt ſay, You are not.——One people can have but one Miniſter at a time.

3. Do you, who are non-reſident expect tythes by mans Law only, or Gods? No by mans Law only; for you have ſaid, and muſt ſay againſt the Anabaptiſts, That they are of Divine right; otherwiſe they will ſay, *What man hath given, man may take away*; nor muſt you look for it by Gods Law, which never allowed the maintenance of a Miniſter to any but ſuch as did the work of the Miniſtry. *The Labourer*, and he only, *is worthy of his hire.*

4. Can-

4. Cannot the State keep Curates as well as you: If this be all, may not the Commonwealth allow Salaries and Stipends as well as you, add ſo remove the *burthen* of *tythe*? O Sirs, you know not what to do; when the King, Lords and Commons obſerve how much tythe goeth to maintain your pride, vanity and folly, and how little to maintain the ſervice of God, they ſay, what need this waſte? why do ye throw away ſo much of the publick Revenue, as amounts to two million and a half, whereas half a million may maintain men to read prayers, and do all the duties of Miniſters? A Gentleman hath a Parſonage of 200 *l.* a year in his gift; why, ſaith he, ſhall I part with ſo much of my Eſtate? cannot I give 20. or 30. *l.* to a Curate as well as a Clergy-man? You will tell him, *Sir, you Rob God.* He will ſay, no more then you: you know God only hath tythes when they are employed in his ſervice, and I ſhall allow ſo much more to Gods intereſt then you do. Obj. *Why ſhould you being a Lay-man, meddle with tyths which belongs to Gods ſervice? Anſw.* I do not meddle with any which belongs to Gods ſervice, but with what is abuſed to mans wantonneſs. Obj. *I am a Clergy*-man. *Anſw.* So are Thouſands more; yet none hath right to tyth, but he that performs the duty enjoined them that receive tythe: tythe is not ſo much the maintenance of Miniſters perſons. as their wages for their work: but a little of the tythe may ſuffice him who does the work, as we may obſerve from what you allow, and really I do not know by what Law of God or man a Clergy-man may turn his tyth to private advantage, any more then a Lay-man. O Sirs, if you neglect your Calling when you have maintenance, what will you do if you had none? Oh you that condemne Sacriledge, do you live by it? You that ſay a man ſhould not rob the Church, do you rob it? You that preach and write againſt taking away Miniſters maintenance, do you take away Miniſters maintenance? Is it for this the Nation upheld tyths againſt all oppoſitions, to have a few Readers and Curates? what, have we ſaved them from the Factious, to be ſwallowed up by the Covetous! Oh you are men born to undoe your ſelves, to ruine your calling, and to tempt a greedy world to take away all your maintenance. Do you read Hiſtory? (Alas, I am afraid that a ſpirit hath ſeized you.) Do you obſerve what was written in *Ead. 10. ch. p. 279.* and *Chartres de nug. cur. 7. 21.*

They

They (the Priests) *grew scandalous:* —— *they neglected their Cures; they resided not upon their Livings;* —— *they went to and fro for their pleasure; the people arose up against them, the Noblemen withdrew their tyth from them;* —— *the whole kingdom cryed,* No service, no maintenance: —— *Yea, the poor, people burned the tyths, being loath the unworthy Ministers should have any benefit by them, though loath themselves to meddle with them.*—Thereupon it was agreed among the *Thanes*, that there should be no maintenance given to Parsons, but to Churches, which might allow them to such persons as did them service; and that none should live by Church-allowance, but they that did Church-duties. *Seld. ibid. Excerpt. Egbert. can.* 100. In continuance of time the Lazy and the idle had ingrossed almost all Church-preferments; then the tithes were alienated and impropriated as it is at this day —— whereupon the Clergy awaked a while, and followed their business diligently in K. *Ed.* 6. and the beginning of Q. *El.* Reign. Yet men are men still: for about the 30. of Q. *El.* the remainder of Church-livings that had escaped the Impropriators, was ingrossed by a few Pluralists and Non-residents: in so much that the Commons in the Parliament of that year petitioned the Lords earnestly, argued rationally, concluded peremptorily against these miscarriages, as they did in all Parliaments until the 12. of K. *Ch.* when the scandal of this usurpation was so great, the *odium* so general, the clamour so universal, the juggle of the Non-residents (in holding tyths under the pretence of the Ministry for nothing, and in receiving a million of the National Revenue for nothing else but that they were in Orders) was so apparent, that the whole maintenance of Ministers was endangered, all Church-preferment was threatned. And you who now cannot content your selves with handsome and honest competencies, were like to be brought to a morsel of Bread. O Sirs, *give not occasion to them that seek occasion:* let the world see that duty is more your care then Maintenance; that you do not *work* to *eat*, but that you *eat* to *work*; that to maintain the English Clergy, 1. to uphold Religion; 2. to advance Gods Name? 3. to promote the salvation of souls, to support the glory and interest of the Kingdom, together with the peace, civility, and happiness of this Age and Posterity.

FINIS.